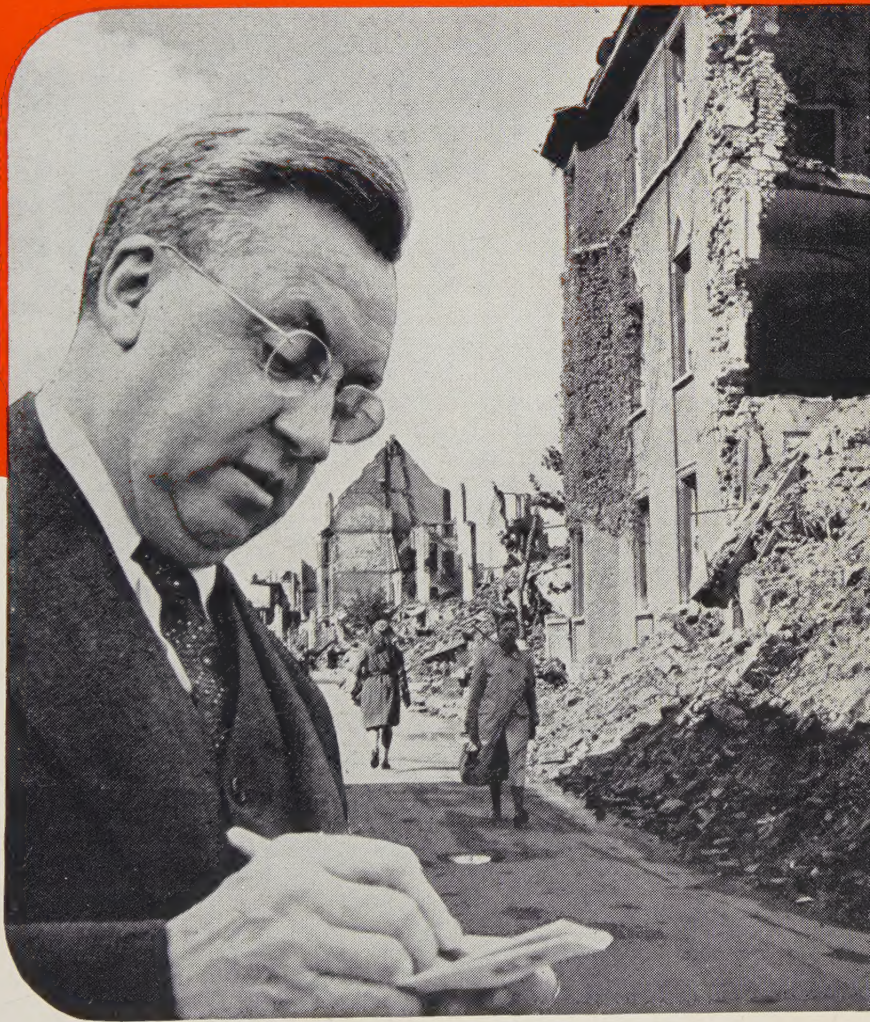


The LUTHERAN



REPORT ON EUROPE

Dr. S. C. Michelfelder comes home this week to tell about the situation overseas

DECEMBER 31, 1947

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Appointment With God



OLD SENATOR PUTNAM had been like a father to me. It was largely through him that I became interested in politics. Shortly after his death I was named to fill his unexpired term in the Senate.

Late in December I was working in my office, trying to study legislation for the coming year. The harder I worked the more depressed I became.

It wasn't domestic affairs like taxes and education that made the future seem perplexing. Rather it was aid to Europe . . . relations with Russia . . . atomic controls . . . the Marshall Plan . . . things involving the peace of the world.

Casually I paged through an old appointment book Senator Putnam's widow had sent me along with some of his papers. It was full of dates for committee meetings and hearings. Beneath each item was a note referring to some previous legislation or former action.

But the problems before me in the coming year were without precedent.

There was no previous legislation to which I could refer. I wondered how the old senator would have faced the task before me.

Somewhat ashamed I realized that previous years had not been without their problems. There had been unknowns in the years ahead of him too.

I turned to the last page in the book. Here was a reference I could really use! His note for facing the new year was a quote from the King of England's Christmas speech in 1939:

"I said to a man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

I prayed that the hand which guided the old senator would lead me too.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

It has been done

The \$10 million dollar goal for Lutheran World Action in 1946-47 had been reached. There was no doubt about that at the headquarters of the National Lutheran Council last week. The exact amount of the total would not be known until the evening of Dec. 31. But it would certainly be a little over the goal line.

Ten million was not a large sum, as money was estimated in 1947. But probably no other \$10 million spent in the world this year has been used more prayerfully or effectively in meeting tragic human need. Many thousands who were alive and moderately healthy on Christmas 1947 would have died this year if there had been no Lutheran World Action. In thousands of homes faith and courage had been sustained by this gift.

Total given through the National Lutheran Council to meet emergency needs since 1939 was now \$21 million—the largest relief effort of any Protestant church.

In 1948 the World Action goal would be \$4 million. This was by no means an estimate of the actual need. Ten times as much money could be used without wasting a penny. It was hoped by all National Council churches that the 1948 goal would be heavily over-subscribed.

Michelfelder will speak

The man who spent the millions which Lutherans sent to Europe—Dr. S. C. Michelfelder—was to be in the U.S. in January to tell how funds had been used. His first address would be in Pittsburgh on Jan. 11.

Dr. Michelfelder is executive secretary of the Lutheran World Federation and a director of the World Council of Churches department of reconstruction. No church leader has more detailed knowledge of present-day European needs than he.

Three million of the World Action fund in 1948 would be for reconstruction in Europe. A half-million is scheduled for Africa and Asia, especially for the support of orphaned missions. Emergency projects in America are to get \$175,000, and the American Bible Society will receive a special contribution of \$100,000.

The record

Of the \$21 million given by National Council churches from 1939 through 1947, \$16.5 million had been in cash. The remainder was the stock of food, clothing, bedding, shoes, medicine, and other supplies sent overseas by Lutheran World Relief.

Shipments in 21 months ending Aug. 31 had amounted to 5,325,111 pounds. Amounts sent by Lutheran World Relief totaled one-sixth of all shipments to Germany from CRALOG, which includes American Protestant and Catholic agencies, labor groups, and other non-government organizations supporting relief work in that country.

Lutheran World Relief had sent supplies to 12 other countries, including China and Japan.

Canadian Lutheran World Relief, separately organized, has been shipping increasingly large amounts of relief supplies abroad. The Lutheran Missouri Synod had shipped food packages valued at \$500,000 to Germany in 16



From the Lutheran World Relief warehouse at Easton, Pa., many thousands of bales had been shipped to Europe and Asia. Countless people in distant places were wearing cast-off American clothes. With medical supplies from the U.S. much illness had been checked

months. In an 18-month period the Mennonites sent Europeans food and clothing worth \$2,925,515. Church World Service, a co-operative Protestant agency in which Lutherans are represented, had sent abroad 15,500,000 pounds of relief supplies in 11 months of 1947.

Baptists and Disciples will vote

This month a committee of Northern Baptists and Disciples of Christ set 1950 as the year when they might vote on the question of uniting. Committees of both groups, meeting in Cleveland Dec. 12, thought they should have a few years in which to cultivate a spirit of union and investigate differences in theology and practice. ✱

Both groups hold to the practice of baptism by immersion. Disciples of Christ are alleged to believe in "baptism regeneration"—a basic doctrine

among Lutherans and many other Protestants. It was on this point that an effort to unify Baptists and Disciples failed in 1930.

The charge that Disciples "believe in 'baptismal regeneration' . . . is no more true now than it was . . . in 1930," states Dr. Raphael H. Miller, chairman of his church's committee at the meeting on Dec. 12.

A chaplain's temptations

Col. Gynther Storaasli had learned a lot in 28 years. For that length of time he had been a U.S. army chaplain. In February he will retire.

There were two items of disappointing information which he had gathered during his long career, he told other chaplains this month. As commandant of the Chaplain School at Carlisle Barracks, Pennsylvania, he gave his farewell address at the graduation of the

most recent class of Protestant student chaplains.

Item One is that a chaplain is strongly tempted to sacrifice his efficiency rating in God's sight for the rating he hopes to earn from his commanding officer in the army. "God and His cause have been sold short for personal reasons," said Chaplain Storaasli. "Because of the official position of the commanding officer and his relationship to his chaplain, the latter is prone to have his ears attuned almost exclusively to the voice, will, and policies of his CO, and forgets or minimizes the fact that God is his real Commanding Officer."

Item Two, said Col. Storaasli—a clergyman of the Evangelical Lutheran Church—is that because chaplains minister to men of such varied denominational backgrounds they are afraid to express positive convictions. "In their desire to preach a message acceptable to all, they too often content themselves by delivering godly talks filled with glittering generalities.

"The God-inspired, God-directed punch in their preaching is conspicuous by its absence, with the result that their preaching is hardly more than pulpit shadow boxing."

Stay out of Washington

"Ministers ought to stay at home, mind their parishes, and keep out of Washington." That was the opinion of a U.S. Congressman this month when 50 churchmen came to Capitol Hill to "study progress on major legislation under discussion."

Staying out of Washington was just what the church people were not doing in 1947. Roman Catholics had moved in closer than ever. The pope had appointed the first "Archbishop of Washington." The Baltimore archdiocese was being divided, and hereafter there

would be a high-ranking ecclesiastic right at the nation's capital.

Baptists in 1947 had opened a world headquarters in Washington and had bought a \$100,000 building. This year Presbyterians had established a "National Church" in Washington, because—said the church moderator, Dr. Wilbur Lareo—it is "well for our church to have a voice close enough to high places to be heard."

Methodists have had a Washington building for many years, and carry on especially active work through their Board of Temperance. The Congregational-Christian Churches and the Society of Friends have full-time public relations representatives in Washington.

A Washington office of the Federal Council of Churches was opened in 1945. This year it moved to new headquarters in the building recently acquired by the Commission on Army and Navy Chaplains. Lutherans would decide in January whether or not to establish a permanent office of public relations at the U.S. capital. During 1947 the Rev. Robert E. Van Duesen had conducted such an office on a part-time arrangement.

Asmussen speaks

In a dozen speeches since arriving in America early this month, Dr. Hans Asmussen had said almost nothing about himself. He had not described the times 10 years back while he waited daily for police to knock at his door. He did not tell of the months in the Moabit prison in Berlin or in other places where he was locked up.

Those days are ended, perhaps. Even now, at any cost, Dr. Asmussen explained to audiences in eastern U. S., churchmen in Germany must be ready to defend their faith against any dictatorship that threatens them. "It is im-

possible for a Christian to wage war with Adolph Hitler to the death, and to make peace with Stalin," he said.

Ten per cent of German youth are excellent, trustworthy, Dr. Asmussen estimated. Twenty per cent are promising, and another 20 per cent somewhat doubtful. That leaves 50 per cent who are ruined beyond repair.

Future of the church

Churches of Germany work closely together in a "new era of harmonious relationships," said Dr. Asmussen, who is executive secretary of the Evangelical Church in Germany—a coalition of Lutherans and Reformed. "We have the best and closest connection with one another."

This is not at the expense of the firm beliefs of either group, Dr. Asmussen pointed out. Loyalty to the confessional principles of religious denominations "is the best and most promising way to make progress toward the unity of Christian people in all lands." The Evangelical Church in Germany is a federation, not actually a church. Lutherans who are now forming a "United Lutheran Church in Germany" will not leave the EKID.

United Church

Most recent decision of a large church in Germany to enter the proposed "United Lutheran Church" is that of the Church of Thuringia. Previously five of the "*Landeskirchen*"—independent Lutheran churches in the various territories—had agreed to join. There are the churches of Schaumburg-Lippe, Hannover, Mecklenburg, Bavaria and Braunschweig.

Plans for a united church were considered at Fulda in October at a meeting of the Council of the Evangelical Lutheran Church of Germany. The coun-

Dr. S. W. Herman, veteran pastor who had been president of both the ULC Board of Foreign Missions and Board of Publication, died on Dec. 16. Obituary on page 47.

cil is acting for the present as the National Committee in Germany for the Lutheran World Federation.

Woman minister in Germany

The "first full graduate in theology, Miss Sebastian," was ordained in Zwickau, reports THE LUTHERAN correspondent in Saxony. She will serve the women and children of the city. "She has already proven herself well during the period of her vicarship."

A woman catechist in a large city of Saxony asked a large group of children "How many of you pray?" reports this correspondent. Only eight of 178 city children prayed, and only at night. Of 480 children from suburban districts, only 13 children prayed. Twelve were third and fourth grade girls. Fifth and sixth grade girls did not pray at all. Only one boy says his prayers.

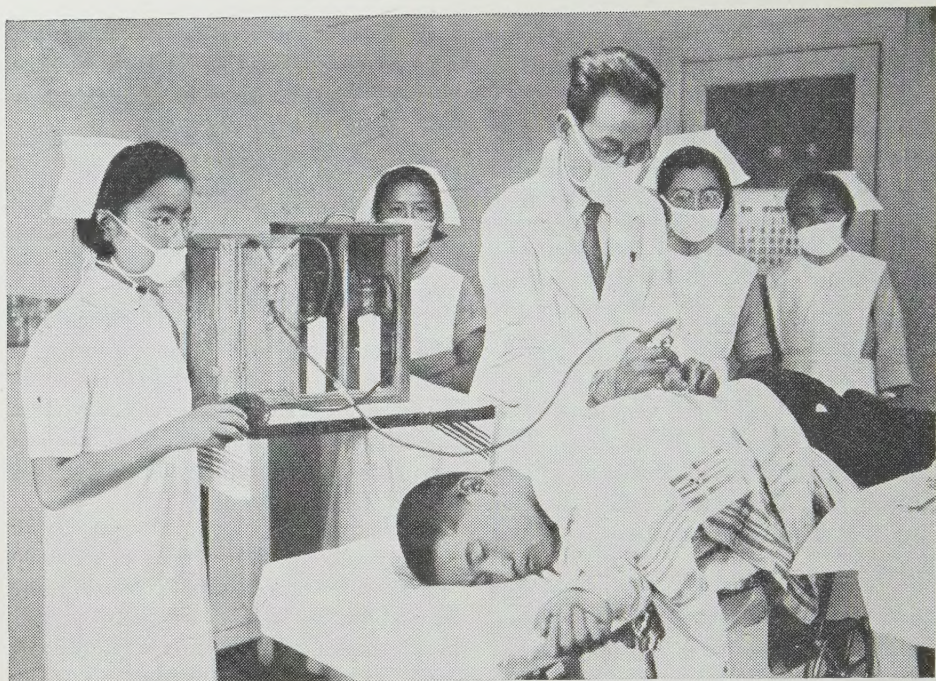
Communists threaten

Communists control or threaten territory where nearly half the work of Lutheran missions in China is being carried on, according to word from Dr. Daniel Nelson in Shanghai.

"The situation today," he said, "is more serious and certainly more fraught with perils than it was during the civil war of 20 years ago."

It is estimated that some 25,000 to 30,000 native Lutheran converts are in areas in the hands of the Communists or are in imminent danger of capture by them in the civil war between Communists and Chinese Nationalists.

Hardest hit by the menace of Communists are the mission fields in north and central China, in Manchuria and



COMMUNISTS in China would not interfere with the merciful service of the Lutheran hospital at Tsingtao, in Shantung province. One reason is the U.S. naval station at Tsingtao. In January United Lutherans are to gather \$60,000 to repair and equip the hospital where American and Chinese doctors and nurses treat thousands of the Tsingtao people each year

the provinces of Hopei, Hupeh, Honan, Shensi and Shantung. Active in these areas are the Danish Missionary Society, Norwegian Lutheran Mission, Missouri Synod, Lutheran Board of Missions of the Lutheran Free Church, Augustana Synod, Lutheran United Mission of the Evangelical Lutheran Church, Lutheran Brethren Mission, United Lutheran Church in America, and Norwegian Evangelical Lutheran Free Church.

Lutheran work in other parts of China has not been affected by the civil war. The Church of Swedish Mission, Church of Norway Mission and Finnish Missions are operating in Hunan Province in the southwest. German missions are concentrated in south China.

No claim against Japanese

When the Japanese attacked the Philippines, much Protestant mission property was damaged. No claims for such loss should be filed, recommends the Foreign Missions Conference of North America.

The money would have to be collected from assets confiscated from Japanese firms and individuals. The American churches "are deeply concerned for the economic as well as the spiritual rehabilitation of Japan," says the FMC committee. Japanese individuals, who had no part in deciding national policy, should not be deprived of their assets.

Missionaries who lost personal property should be recompensed by their own mission boards.

WORLD NEWS NOTES

Competition

TO MEET THE need for cheaper autos, Belgium is nearly ready to produce a "People's Automobile." It will be a small-sized model of a popular large car. However, since there is an increasing number who seek airways instead of roadways, the Belgians also propose to build a touring type of airplane.

The project recalls Hitler's promise in 1936 to build a "Volkswagen" which would sell for less than \$400, supply every German family with a car, and capture the world's market. He induced thousands of families to sign up for a car, and to pay in advance to get a priority rating. World War II came before the car was in mass production. The money and design were used in preparing the German war-jeep which operated on land and water. Now the old plant at Fallersleben is back in service again, but producing several thousand cars each month under British control for the world markets.

Another light car should be added to the competing list—the *Moskvich*, the "son of Moscow." It weighs less than a ton, is a four-passenger car with a 23-horsepower motor, produces 30 miles to a gallon of gasoline and 60 miles an hour.

Restrictions

CANADA IS BEING generous with her Japanese-derived population—with local limitations. The Japanese, numbering 20,000, have been given freedom of movement throughout the Dominion, barring British Columbia.

When Edward Yoshioka was to be ordained into the ministry of the United Church of Canada in that province, he had to get a special permit from the

Royal Canadian Mounted Police in order to be present at his own ordination. His father, a highly regarded pastor in the same community, also had to obtain a permit from the same source to attend his son's ordination.

Swiss can't wait

SWITZERLAND IS seeking an understanding with the U.S. on the tariff problem imposed by discriminatory trade controls and practices among the European countries. Fearful that her opposition to the International Trade Organization charter (because it did not allow Switzerland to vote, though she would be bound by it) might be misinterpreted, she would like to have the U.S. believe that she is America's best friend on the continent in the matter of lowering trade barriers.

However, unlike the U.S., Switzerland cannot wait four or five years to demand the benefits of the non-discrimination clauses in the trade charter as it now stands. Switzerland's dependence upon foreign trade is so immediate and comprehensive that she cannot bear the burden of the present disadvantages that long. It is this which she wants the U.S. to appreciate. The problem is involved with difficulties of the "soft currency" nations. These cannot afford to pay hard money for the goods Switzerland could supply them, and Switzerland cannot afford to go the limit in the receipt of soft money.

Canned whale

AUSTRALIA hopes to make the schools of whales in her southern waters pay dividends and at the same time educate the taste of the world. Plans are afoot to can whale meat for the world mar-

kets. In this form it is counted on to preserve its qualities and to stand shipment safely.

The immediate object of the enterprise is to increase Britain's meat supply, but the Australians also expect the whale meat to add many vitamins to their own dinner tables. Incidentally it is looked upon as another contribution to the widening business interests with which Australia is seeking to strengthen her industrial life and establish her dominion economy.

Too many Communists

THE CZECHS ARE displeased with their Minister of Information, particularly with the way in which he has placed the nationalized film industry entirely in Communist hands.

Among the Communists are the head of the film department of the Ministry, the general director, two of the four deputy directors, the director of distribution, the director of short films, the director of Disney-type productions, the director of the news reel section, the director of the Film Institute and directors of the Film Press publishing house, the director of the control division of the industry, the secretary of the Film Association, the president of the Film Arts Association, 80 per cent of the film artists and production workers.

The opposition in the Czech House of Deputies is demanding the abolition of the Ministry of Information, because "it serves no national purpose, but represents only the party propaganda of one of the political parties."

Warmer weather

THE TIME IS coming, says Dr. H. W. Ahlman of Norway, when there will be no more glaciers in the far north, at least in Scandinavia. A steady and profound change is taking place in the

temperatures of the Arctic region. They have been rising for the past 10 years.

Even icebergs are suffering a sea-change, as witnessed by their greatly reduced size. This meteorological change has also been showing in a lengthened summer crop season and the stimulated growth of trees. The firs, for instance, have increased their growth to the extent of producing an additional 1,000,000 cubic meters of timber a year.

In the coming year Britain, Norway and Sweden will send a group of scientists to inquire into the reasons for this definite recession from what remains of the old ice age.

Labor holiday

HIGH BUILDING COSTS have been so persistently blamed on shortages of material that it is a surprise to learn how much of it has been due to the working rules of labor. The doctrine of lower prices by means of production is generally accepted, but a presentation in *United States News* shows how it is thwarted.

It is based on a survey among contractors in 60 cities and a statement derived from the U.S. Bureau of Labor Statistics. A bricklayer before the war was laying 1,000 bricks in an eight-hour day for \$13.68; today he lays 540 bricks a day for \$18.96. According to the Labor Statistics the average laborer is being paid 76 per cent more for each hour than in 1940, but he produces 38 per cent less.

This rate of production varies among the trades—tile setters do 50 per cent less work a day; plumbers 44 per cent; carpenters 43 per cent; lathers the same; electricians 41 per cent; painters 40 per cent; plasterers 37 per cent; cement finishers 36 per cent. The result shows up in the greater cost of houses.

—JULIUS F. SEEBACH

Two of the hard knots before Congress are France and China. We wrote of France last week; this week, China.

My source of information is an educational worker who has been in China for the past two years, now back in Washington, with a series of observations apparently worth hearing, though out of step with many in the Congress and the Administration. The American people who must pay the bills have a right to hear all sides of this question.

Failure

This teacher believes that any further aid to the Chiang Kai-shek government will find its way into the private bank accounts of a favored few and defeat the ostensible reasons for the aid—to help the people of China to become independently strong and to make them friendly allies of America in peace as in war. Little of the aid given to the Chinese government since the war has reached the people.

This informant believes that the Chinese people are rapidly approaching hopelessness under the present regime and feel that this country which promised so much during the time we needed them, has let them down badly by supporting a dictatorship as bad as anything we fought in Europe or Japan.

Can there be any doubt that Chiang does not represent the majority of the Chinese people when—with all the aid and supplies given by this country—he is barely able to stay in power? There is no evidence that Russia is giving the other side aid, rather that she denuded much of Manchuria and took its machinery to Russia.

Is there any wonder that the Chinese people are becoming increasingly anti-

American when the only bombs being dropped from the only planes flying in this civil war are supplied by the American government? Is it so necessary for us to sell our surplus ammunition that we give no thought to its use?

Private agencies

The past aid given directly to the people has been effective: famine relief, medical supplies, industrial co-operatives, support of educational programs. These have created the large reservoir of good will rapidly being exhausted.

Our government should withdraw all political and military support from China and allow the people to reach their national decision in their own way. We should give aid through non-government agencies, like the Red Cross and the churches.

Conclusion

Whatever readers may think of these observations, the following questions point the Chinese issue:

1. Have the conditions, laid down by Secretary Marshall, on leaving China been satisfied?
2. Is it not true that the most liberal element in Nationalist China, "The Democratic League," has been proscribed and why?
3. Were not the "candidates" for this first election carefully screened by the Generalissimo personally?
4. Will our aid make Chiang the unifier of China?
5. Is there anything in the recent policy of Chiang that would inspire the confidence of the Chinese people?
6. How would the \$60,000,000 emergency aid loan be used?

—OSCAR F. BLACKWELDER

Christians are in the Minority

By STEWART W. HERMAN

A traveler coming to America from Europe finds no more church loyalty here than there. Only five per cent of people in San Francisco belong to Protestant churches

AFTER YEARS of traveling in Europe my dream of seeing a little more of America is at last being fulfilled. From Chicago my route carried me to the twin cities and then across North Dakota, Montana, and Idaho to Washington. At Bellingham in the lumber country I was only 25 miles from the Canadian border on the road to Vancouver. At San Francisco I stood on the shore of the Pacific Ocean for the first time in my life, although I had flown between the mountains and the sea from Seattle to Portland. In Santa Barbara I shed the topcoat which had been only too welcome in the biting cold of a Thanksgiving snowfall back in Minnesota.

What a country! No passport or visas required, even when the train spent part of a night in Canada between New York City and Detroit! To me that is even more unreal than the simple fact that the sun rises out of the Pacific in Santa Barbara. That's because the southern California coastline runs from east to west at this particular point. For 3,000 miles there is no frontier until you reach another ocean where, even in December, the palms against the dawn look like the frontispiece of a South Sea island brochure!

But I did not cross the continent to admire the beauties of nature. For the

last two years in Europe I have not been writing about the tourist attractions of the Old World, but about religious conditions there. I have tried to describe the human situation since the war and to sum up the position of the Christian church.

Whenever I returned to Geneva from various trips into devastated countries with my memory full of vivid impressions regarding the signs of strength and weakness of many churches, I sometimes wondered how the United States would stand up under a similar scrutiny by the same pair of eyes and ears in search of facts.

IN ONE OF HIS most disarming moments, Bobby Burns penned a prayer for power "to see ourselves as others see us." Occasionally we wish we had that power but, if there were a choice, most of us would prefer the power to make others see us as we see ourselves! Undoubtedly, a change of viewpoint in either sense would constitute a considerable contribution to peace and harmony on earth. For example, if we could see ourselves as Russia sees us, or if—as we would prefer—we could make Russia see us as we see ourselves, the United Nations would be less "Untied." (You merely transpose the two middle letters.)

But there is still a third point of vantage which, if we could attain it, might be helpful: namely, to see ourselves as we see others. I shall try to illustrate what I mean in the hope that my West

Dr. Herman, formerly a member of the World Council of Churches staff in Geneva, has been addressing church meetings along the West Coast from Seattle to San Diego.

Coast friends will not bear me any ill will for using them as Exhibit A. I was treated with the utmost kindness—just as I was in Hungary a year ago—and I am trying to employ at home the same critical analysis which we Americans constantly employ, or expect our representatives to employ, abroad.

THE MINISTERS OF THE Pacific Coast area, I am happy to report, are keenly aware of our Christian responsibility in Europe. I found that the Seattle Council of Churches was throwing all its energy into gathering 10,000 tons of food and clothing for a Church World Service Christmas ship to Europe from the Pacific Northwest.

Contrary to my own previous suspicions, the attention of the Far West is not directed solely toward the Far East. As a matter of fact the western churches in every denomination feel that their national headquarters, which are usually located in the eastern seaboard, do not cultivate the west sufficiently. Moreover, the pastors to whom I spoke showed deep concern over the religious condition of Europe's churches.

"What about the real spiritual strength of Christianity in Europe?" was a recurring question. "We have heard that only a minority of the people retain an interest in religion. If that is true, how can we hope for a Christian Europe?" At this point my eyebrows begin to rise. Sometimes someone suggests that Christian teachers, even missionaries, should be sent to Europe.

These questions and suggestions are seriously submitted by earnest people who carry the Christian cause close to their hearts. But in nine cases out of 10 they have never stopped to see themselves as they see others. Most of them honestly think of America as a Christian country where the final triumph

of our faith requires nothing more than a minor "mopping-up operation" by the church.

Most of what they had heard about the European state churches is true. Germany, by statistics, is 95 per cent Christian, but the active membership of the churches is only a fraction of the total population. Last summer I asked my ministerial friends in Denmark, which is about 96 per cent "Lutheran," how many people ever attend services. The answer of all pastors, regardless of the size or location of their parish, was the same: "About 10 per cent!" The situation in the so-called Roman Catholic countries is about the same.

Furthermore, there is no appreciable difference between the former Axis states and those which have been considered victims of fascist aggression. It is reliably estimated that the churches of Great Britain do not command the interest and loyalty of more than 10 per cent of the people.

IN OTHER WORDS, American Christians have good reason to inquire anxiously regarding the spiritual health of Europe, especially if we are interested in a Christian peace. "Will Europe return to Christianity? Are the people going back to the church?" But those are not the questions that I intend to answer now. First of all, I want to look at the question and the questioner. This time he happens to be a Westerner, but just as frequently he is an Easterner, or a Middle-Westerner.

Holding the mirror of inquiry before our own face, we see that perhaps 51 per cent of all Americans (not 96 per cent) belong to the church. No one would pretend that all of these are active members. In fact, the proportion of active members is exceedingly small. Looking still more closely at the Pacific

Northwest, we can hardly believe our eyes. The percentage of Protestant church members does not rise above 20 per cent. How many are active? In southern California the percentage of nominal members is better but San Francisco, in the words of one pastor, is a "pagan" city. Although the majority of the population is potentially Protestant, scarcely more than 5 per cent belong to Protestant churches, while the Roman Catholics stake a precarious claim to 25-30 percent. (How many are active?) In other words, there are only 40,000 Protestants in this great American metropolis of 800,000, where the United Nations was born. As we drove from the center of the city to the Presidio through the Marina, which is one of the loveliest residential quarters I have ever seen, my guide told me that there was *not a single* church in the entire area! (The United Lutheran Church, I was told, has recently been considering the possibility of opening a mission there.)

The ministers of the West Coast are entirely frank in discussing the feeble grip which the church holds on the West, perhaps even franker than the pastors of long-established congregations east of the Mississippi. Except in the Los Angeles area (of all the places I visited), they talked about the difficulty of interesting the people in the work of the church. As one pastor remarked, people who pull up stakes and move west are prone to pull up church ties and forget to replant them. "Good-by, God, I'm going to California." The pioneer atmosphere, moreover, still prevails and ambitious newcomers are apt to fall into the habit of working hard seven days per week.

THUS WE HAVE a set of facts from Europe and we have a set of facts from

America. Of course, there are differences and it may likewise be said that *all* of the facts are not lined up. Even though this may be true, it is slightly incongruous of us to have difficulty in perceiving a certain resemblance between the deplorable state of Europe's churches and the regrettable state of our own. Why is it simply assumed on statistical grounds—or on the basis of funds raised—that the religious vitality—spiritually speaking!—of Europe is lower than our own?

It is extremely dangerous to mistake the physical strength of Christian clique for the spiritual vigor of a nation. That's what European churches found out.

Our chief argument is the obvious fact that the churches of Europe were helpless to prevent pagan governments from jumping into the saddle and riding off to war. That, too, is true. And many European churchmen have been shaken to their marrow by the revelation of impotence in their church which frequently prided itself on so many indications of its worldly power and prestige. But have we deluded ourselves into believing that the Christian churches of America are dictating, or even substantially influencing, the present policies of the United States government? Most of us cannot even influence the local newspapers constructively. Pastors in some of our big cities in the West tell me that all the religious news is saved for the Saturday page of the daily papers and what cannot be fitted in there does not appear at all!

EVERYBODY AGREED that the Los Angeles area contains the highest percentage of church members among the Pacific Coast districts. "It is the Middle West transplanted to California," said one pastor. Three of the four biggest Presbyterian congregations in the U.S.

are within a few miles of each other here, but the minister of one said that these churches would not be so large if there were more of them.

Pasadena is an exception to the general rule that there are not enough churches to care for the sprouting cities. It has 126 ministers in its ministerial association, that is, one for every 1,000 inhabitants. But other towns are shooting up overnight without churches. One parson who arrived from the east only four years ago has seen his community grow from 30,000 to 100,000, and consequently the little mission churches,

which were so carefully budgeted by a local comity committee, are bursting at the seams. This overflow is no indication of the piety of the people but of the scarcity of the churches.

Christians are in a tiny minority in the United States, just as they are in Europe. Recognition of this fact is not a basis for despair, but the beginning of hope. Seeing ourselves as we see others may prove to be the common starting point in a great adventure of co-operation with our brethren both at home and abroad. For a long time the beam in our own eyes has been dazzling us.

A Bishop Is Installed

By J. IGOR BELLA

Along the Danube River, where central Europeans feel the heavy pressure from Moscow, a strong and courageous bishop begins his work

IT WAS A FOGGY November night in Bratislava when the newly elected bishop of the Western District of the Lutheran Church in Slovakia was installed. The fog was symbolic of the political and economic situation in Slovakia. Many at the installation believed that the only penetrating light in this fog is the light of evangelical Christianity.

Over 300 pastors and laymen gathered in the halls of the church house on Konventna Street, where first the official delegates of the Eastern District formally declared that the installation was authorized. Then in solemn procession they marched to the historic

Lutheran church on Panenska Street where about 3,000 persons were present, occupying all seats, standing in the corridors, in the doorways, behind the altar. It was not only an installation, but a manifestation of Lutheranism.

With Bishop Ruppeldt, the newly elected lay-head of the District, Dr. Fedor Ormis, a prominent lawyer and judge of the Circuit Court in Banska Bystrica, was also installed. Every congregation, conference, district and the whole church—besides the pastors and bishops—also have lay presidents—inspectors—who with the spiritual heads are responsible for the welfare of the church. Laymen preside at all church meetings.

Dr. Bella, formerly pastor of the Church of the Holy Trinity, Bridgeport, Conn., is now the representative in Austria and Czechoslovakia of the U.S. National Committee for the Lutheran World Federation.

BISHOP RUPPELDT and Dr. Ormis were installed, because of the grave illness of presiding Bishop Cobrda, by ex-bishop Dr. Samuel Osusky who in his

introductory sermon pointed to the eternal Christ as the only leader of the church. He referred to Bishop Ruppeldt as one of the true representatives of Slovak Lutheranism who proved his worth in the school of suffering.

"The 9th of November," said Dr. Osusky "happens to be the anniversary of Bishop Ruppeldt being taken to a Nazi concentration camp."

The laying on of hands followed and then there were handed to the new bishop the symbols of his office, a gold cross (gift of the late Swedish Archbishop Soderblom to the bishops of Slovakia), the seal of the church, and to the new inspector, the book of church laws. Then all the pastors gathered around their new bishop at the altar and sang the *Confirma Deus*.

The new leaders of the Church were greeted by the representatives of the state and church, by the Czech Brethren Church, the Reformed Church of Slovakia, the U.S. National Committee of the Lutheran World Federation.

THE NEWLY INSTALLED bishop now gave his report. For over an hour he spoke on the problems of the church in the postwar world. "The powers of darkness are always with us, and what are the results? Spiritual decay, immorality, pride, lack of love, wrong conception of justice, creation of new social classes, which consider themselves above law. Only in Christian love, humility, hard work is our hope."

Bishop Fedor Ruppeldt was born on June 1, 1886, in Lipt. Sv. Mikulas, son of the teacher-organist of the Lutheran congregation and prominent musical composer. After finishing his studies at the local high school he studied at the theological seminary in Sopron and later at the universities of Vienna, Leipzig, Budapest, Edinburgh. He was

assistant pastor in Lipt. Sv. Mikulas, Vrutky, Budapest, Hyby, pastor in Sucany and since 1921 in Zilina. In Zilina he built a congregation of 3,000 starting with only a few members. Zilina now has a magnificent, modern church, parish house and parsonage, thanks to the initiative and long-range vision of its pastor.

IN 1930 HE WAS the delegate of the Slovak Lutheran Church of Czechoslovakia to the Slovak Lutherans in America. As a representative of his Church he attended all the Lutheran world conventions (Eisenach, Copenhagen, Paris, Lund).

Bishop Ruppeldt is the author of the *Almanac of the Lutheran Church in Slovakia*, *Slovak Lutherans in America*, *Unifying Tendencies in Slovakia until 1918*, *My Mother*, *A Book of Poems*, and also of many articles in the Slovak periodicals. He is the translator into Slovak of Galsworthy, Scotus Viator, Mark Twain, and Headlam.

Because of his courageous stand against the pro-Nazi Tiso regime in Slovakia in 1940, he was sentenced to prison for 18 months, of which he served 11 months in Bratislava. In 1941 he was again imprisoned and spent four weeks in the state penitentiary at Ilava. During the uprising in Slovakia in 1944 he was again arrested and carried from one prison to another, Zilina, Ilava, Sered, Trencin. It was a miracle that he was not put to death in the last cruel moments of Nazi occupation along with some other pastors, whose bodies were found in a common grave near Turc. Sv. Martin.

There are many great tasks awaiting Fedor Ruppeldt as one of the bishops of the Lutheran Church in Slovakia. The church needs his experience and courage.

The Stranger at Our Door

By EDWARD P. TURNBACH

The U.S. must make up its mind. Shall honorable and worthy Europeans who can find no safe dwelling-places in their postwar continent, be invited to America?

FOR A LONG TIME now we have been hearing about the displaced people of Europe who seek resettlement in democratic lands. We have heard how they fled from tyranny, religious persecution, and forced labor. They were received into camps, only to find this a form of segregation by which they were kept from becoming a part of the community. They have maintained their religious life, family discipline, physical cleanliness in the midst of overcrowding and want, in the lack of privacy and diversion.

We have heard, too, of the efforts made toward their resettlement. Some of them crossed the Atlantic in open boats, braving the perils of such a crossing in the hope of freedom. Some have been permitted to emigrate to Britain, Canada, the United States under the sponsorship of relatives, religious groups, and social organizations, and they have been received and assisted in their resettlement by the church.

Particularly, in recent months, we have heard of the Stratton Bill which would permit immigration of 400,000 displaced persons into the United States in the next four years. It has been strongly endorsed by President Truman and Secretary of State Marshall, and by a multitude of religious and social organizations.

YET NO ACTION has been taken. Years have passed since the war's end and still there are nearly a million displaced people in Europe wishing to resettle, yet with no place to go. American army commanders in charge of such people are said to have urged them to go back where they came from, to execution, deportation, and slave labor—presumably as the lesser of two evils. At least one veterans' organization has gone on record as opposing the immigration of such people to America. One congressman is reported to have said that "If the churches succeed in passing this bill it will be the greatest of a series of crimes committed by the church against the American people."

Where lies the explanation of such attitudes? What is the difficulty that stands in the way of resettling these people, of giving them a new opportunity for a decent life? Certainly it's not because of the sort of people they are. It's not because they have wasted their opportunities in the past. For they are, for the most part, farmers, builders, professional people, rather than politicians, devoted to free enterprise rather than collectivism. They are Catholics, Protestants, Jews, in the usual proportions, rather than any one of these exclusively. They have not practiced tyranny but have resisted it.

Nor can it be said that their numbers are overwhelming, that 100,000 a year for four years is more than Americans can be responsible for. Actually, 400,000

Dr. Turnbach is pastor of St. Paul's Church, Easton, Pennsylvania.

is less than half of the quotas unused during the war. And the welfare departments of the various churches are organized and prepared to take responsibility for them.

THE USUAL ARGUMENTS one hears against such immigration are those of health, housing, employment, and Americanism. We have been told that these people, weakened by malnutrition and other adversities, will bring in a host of diseases which they will spread among us. Or, having suffered such physical extremities as they have, they are likely to be affected mentally. Once admitted, they will be added to the long list of our citizens requiring mental care.

We are reminded also that housing conditions in America are already acute, that many of our citizens are without homes of their own. At the present rate of building it will be two years or more before we catch up with immediate needs. Why, then, should we complicate the situation by bringing in more people who will need houses and who may succeed in getting them before some of those who are now citizens and even veterans of our armed services? Why not wait until we have provided for our own?

Then there is the matter of employment. Right now, of course, nearly everyone who wants work can find it. But very often in the history of these United States there have been large numbers of people unemployed. It is possible, quite likely perhaps, that such conditions will arise again. In fact, even now we have trouble keeping certain people at work. Four hundred thousand more people would mean only so many more to be employed and to keep employed, so much more competition for our own people in the matter of jobs.

These people, moreover, would be foreigners clinging to their native culture and language, unwilling to adjust themselves to American ways. Already our political and social life is made difficult by foreign nationals, citizens by naturalization, who remain aggressively foreign. Too often they become the instruments of demagogues playing upon their pride and prejudices. The process of Americanization is difficult at best. It takes time and patience. And it might easily be thrown out of gear.

SO RUN THE ARGUMENTS. And they have merit, no doubt of it. But what must be considered is the general attitude which underlies all of them. The pervading assumption is that our situation as it is now is the best we can expect, that nothing more can be counted on from our way of life and system of economy than that which it has produced and accomplished in the past.

And then, secondly, there is the assumption which would limit our morality according to our means, which would subordinate the demands of compassion and character to security and survival, and the will of God to the vision of men. For actually what these various arguments are urging upon us is the denial of our will to compassion and fellowship, to service and sacrifice and self-forgetfulness for the sake of our comfort and complacency, our personal prosperity and profit.

It's very nice to be moral, they say, if you can afford it. But if you can't, you'd better forget it. For you can't help the other fellow by hurting yourself, you'd only lose your life along with his.

THAT'S ABOUT the gist of it. And it hasn't gone unnoticed even outside the

church. Recently I read a review by Lloyd Morris in the New York *Herald Tribune* in which, speaking of the recent British and European literature, he takes note of the fact that in contrast to ours, it expresses no mood of despair or embittered disillusion, no intolerable fear of the present and the future. He finds cause to declare the possibility "that there has occurred Among Americans—a nation whose freedom, power, wealth, and fortunate way of life are today envied throughout a large part of the world—a failure of courage, a blackout of faith, needless, dangerous to the present, almost certainly tragic for the future."

And there is the implication in an article of Quentin Reynolds on Dunkirk, N. Y., the "one-world town," that we have yet to see what America can do when it really turns with a will to doing something about world need. For here was a town of 20,000 people, which set out to raise \$2,500 for Dunkerque, its sister city in France, and instead gave \$100,000 in goods, tools, seeds, and medicines; and then went on to give \$150,000 to Poland, and still more for Anzio in Italy. It is only an average American community. But it discovered it wanted to do something toward neighborliness.

THE MORAL ISSUE which is set before us by these displaced people of Europe is not fundamentally a matter of our attitude toward them but of our atti-

tude toward life. They are calling upon us not to deny our own for their sake, but to deny that lack of courage and enterprise, that failure in faith which keeps us from serving our own needs and theirs as well.

They are calling us to compassion and service—not in terms of business as usual, but in such marshalling of free enterprise, such willing sacrifice of personal desires and preferences, such wholehearted enthusiasm and determination, as will solve the problems of health and housing, of employment and Americanism in time for them, too, to be saved. And the measure of our failure to help them will be also the measure of our failure to help our own. For with compassion and faith it is not a matter of more or less but of all or none.

These people standing at our door, wanting to come in, are not then the poor creatures we think them, Lithuanians or Poles. For Christ stands with them, knocking as they knock, asking as they ask. Not because they are such good disciples of His. But because He is profoundly concerned that all men should live in the truth and love, the faith and humility of God's kingdom.

It won't be easy, for it's never easy to do what should be done, to carry through on the Christian program until the last man has enough to eat and a place to live and an opportunity to live in and by the truth and love of God. But for Heaven's sake, let's get started. For Christ is knocking at our door.



Let it never be suggested for a moment that a merciful Christ died to propitiate an angry God, grasping the sword of divine justice with bleeding hands, midway in its swing. Let it never again be said that wrath is deeper than mercy, justice more basic than love in the divine nature. Luther was right: "Love is God's own proper work; wrath His alien work." —WALTER M. HORTON in *Our Eternal Contemporary*

Minister to Students

By DOROTHY NIEMAN

There are 800 Lutheran students at Penn State College and Pastor Korte tries to be helpful to all of them. Ministry on the campus—something fairly new—is becoming exceedingly important

HE'S OFTEN MISTAKEN for a Penn State freshman. His red hair—cut collegiate style—and disarmingly boyish smile are not the traditional attributes of the clergy. But Edwerth E. Korte, in spite of appearances, is pastor for Lutheran students at Pennsylvania State College, State College, Pa.

As pastor for students, he preaches to them at least once every month at Grace Lutheran Church. Dr. John Har-kins, pastor of this congregation, welcomes Pastor Korte to his pulpit and opens his church wide for students. There are now 800 Lutheran students on the campus.

Pastor Korte, affectionately nicknamed "P.K." by his brood of student friends, was comfortably settled in the tiny Pennsylvania community of Snydertown (his first parish after graduation from Gettysburg Seminary) when the Board of Education of the United Lutheran Church approached him with the proposal that he become a student pastor. To accept would be to embark on an untrod path. There had never been a pastor for Lutheran students at State College. "You'll have to agree to stay for at least 10 years if you decide to go," he was told. "The first few years you won't earn your salary!"

The offer appealed to the young clergyman. It meant working with stu-

dents, preparing them for full church responsibility. It demanded ingenuity and creativeness. There would be months of trial and error, trying times of uncertainty. But the achievement of success would be richly satisfying.

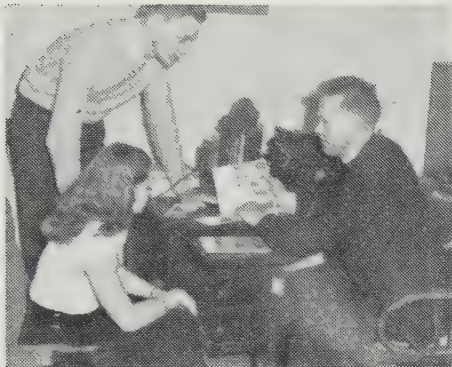
PASTOR KORTE took the post. That was in the fall of 1941. During six years at Penn State he has become loved and esteemed not only by students but by townspeople as well. There are very few people in the area who don't know this friendly individual.

One notable stranger to his charms, however, was a college infirmary nurse whose duty it was to see that all patients were "protected" from the visits of fellow students. Pastor Korte approached her one day, asking to see one of the young ladies of his flock who was carefully isolated with a case of the mumps. He was her pastor, he explained.

The nurse, accustomed to the use of all sorts of plots to see ailing girl friends, thought him an especially original imposter and refused him admittance. Only with great difficulty did the boyish-looking clergyman convince her of his authenticity. Since then, he has been careful to wear his clerical collar on such visits.

His collegiate appearance reflects itself inwardly in a keen understanding of campus humanity. A spirit of student initiative and student authority is allowed to prevail at Penn State. Pastor

Miss Nieman is a senior student at Pennsylvania State College.



Students like to talk things over with their campus pastor at Penn State

Korte is not a dictator. He directs the student program through the Lutheran Student Association council of officers, guiding them with adult wisdom, administered so that the students themselves feel that they are responsible for their decisions.

DURING HIS MINISTRY, the LSA at Penn State has become an important part of the life of Lutheran students. Influenced by Sunday morning Bible class which he teaches, Sunday evening worship services and discussion groups, Friday evening socials, and special Communion breakfasts, students have made Christian living important on a state college campus.

But "P.K.'s" activity doesn't stop with scheduled programs. His days are filled with counseling, conferences with students who have difficulty adjusting to college life, students who are in love or are faced with marital difficulties, and students who just enjoy chatting with this man of God. Often his conferees find themselves transplanted to the golf course or the handball court. Moreover, Pastor Korte doesn't complacently depend on the students coming to him. He is a familiar figure in

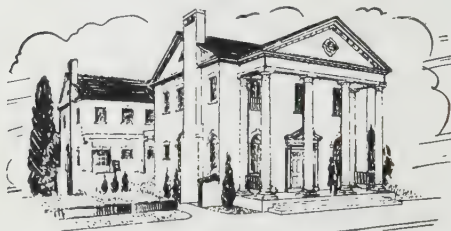
campus dormitories and at the college trailer community "Windcrest." He keenly relishes this close personal association with his young "parishioners."

His family, of course, has a claim on a part of his crowded day. There are three: Young "Chuck," four and a-half years, and fast developing into a carbon copy of papa. . . . Susan, a young sophisticate . . . and Beth, a pixie red-head. Pastor Korte and his wife are deeply absorbed in the business of raising these youngsters. P.K.'s lectures to his students on "Love, Courtship, and Marriage" have illuminated his theories on the Christian home. "These children aren't ours," he explains. "They belong to God. He has entrusted us with them for a few years. It is a tremendous, humbling responsibility." He attacks his work with students in the same spirit. "They belong to God," he would say. "He has entrusted me with them during a few years in college."

BUT THERE ARE SOME who do not know God. Pastor Korte ministers to them too. One of his finest student officers was baptized and confirmed by Pastor Korte last year. There were eight who joined last year and there are four more in his class now.

Pastor Korte has big ideas and hopes for student work at Penn State. Plans are under way for the erection of a student center—a home for Penn State Lutheran students. For 25 years or more students have enjoyed the hospitality of Grace Church, but they are fast outgrowing its facilities. The enthusiasm for the new building has already raised \$2,600 toward their goal of \$75,000. The Student Service Commission of the National Lutheran Council has promised \$35,000 and the Central Pennsylvania Synod an additional \$35,000.

Last spring Pastor Korte was asked to preach in three neighboring churches. He couldn't leave his Sunday morning Bible class, however, so he sent three students—a metallurgist, a physicist,



Proposed Student Center at Penn State

and a mechanical engineer. He writes, "I am happy to say all reports have been favorable and it has helped the students immeasurably." We wonder how he happened to know these three would be available, but when you remember that Pastor Korte is training students in churchmanship, you no longer wonder that a metallurgist, a physicist and a mechanical engineer go out preaching on Sunday morning.

His STUDENTS sing in the choir, teach Sunday school, act as counselors at Christian camps in the summer, go out on deputation teams, take speaking assignments. They worship together, discuss together, and pray and play together. They are sold on the team of Korte and Harkins at Penn State. Pastor Korte would be the first to say that his work at Penn State has been effective because of the excellent working relationship with Pastor John Harkins, who is thought of as pastor to the students also, even though the responsibility is directly assigned to Pastor Korte.

What does Pastor Korte think of his work? "In the six years of my work with students," he says, "they have proved themselves worthy of every bit of faith I have in them. It is my firm conviction that in the student world of today lies the church's hope for a better future." And with typical modesty he insists, "It is I who have benefited from these years of work with students."

"When We Went to School"

From students who have attended colleges in all parts of America come words of appreciation for the campus ministry of their church. Here are some of the things they have written:

"I STILL RECALL the many discussions that we had with you about religion. It had never been possible for me to discuss with naturalness and ease anything of a religious nature before that. You seemed to put everyone at ease and I was very much surprised that there were other fellows who felt as I did."

"AT THE TIME it is difficult to see what effect a particular thing will have in influencing one's life. But in retrospect I should like to say that association in Lu-

theran student activities at the University of Wisconsin is treasured by me more than any other incident or experience of my college days. It has definitely given me beneficial results and I sincerely hope it enables me to impart something more to others."

"SOMETIMES I wondered why you did not answer my questions directly when we talked about the matters of Christian faith. But now I can see that what you wanted was to have us do some more reading and thinking before the answers would be clear."

"THE CHANGE from a Lutheran campus to this state university was definitely severe.

WEEKLY PRAYER TOPICS FOR JANUARY

LET US PRAY—

- January 1-8. FOR DEEPER PERSONAL CONSECRATION throughout the new year, That we may yield more humbly and willingly to God's direction.
- January 8-15. FOR OUR MISSION CHURCHES IN DISTANT LANDS, That they may have their full part in bringing upon earth Christ's kingdom of righteousness and love.
- January 15-22. FOR THOSE NEWLY ELECTED TO OFFICES of trust in our congregations, That with constancy and courage they may finish the work which God has called them to do.
- January 22-29. FOR GRACE TO CONTINUE AT TASKS too hard for us, That we may be driven to Christ for strength.
-

Even after the first few weeks the change seemed impossible and the challenge great. The campus atmosphere was worldly with the feeling of 'self-concern' and that of 'I must re-examine all that Dad and Mom ever taught me' was prevalent. This was a situation foreign to me and took time for an adjustment. But it was only my God and I who knew the severity of the struggle. It was only He who could help me.

"In the weeks and months which have passed, I have had another friend who is as level-headed, consoling, and Christ-centered as one could hope for—the pastor. He is tops! He has done much for student work, which every student here who has become acquainted with him, will verify. He assured me that the situation here was no single thing and that often this would call for an act which many would criticize. We've seen it already. Such situations have been few and we are thankful."

"THE BIGGEST THING about the Lutheran Student Association was the fact that I got to know some people who believed as I did,

who had the same ideals and aspirations and who conducted themselves pretty much as I did. On a campus of the size of this one, that fellowship in a smaller group, that friendship in discussion was one of the real influences on my life."

"IT WAS MY privilege to attend a state university, and my even greater privilege to be very closely connected with a United Lutheran student chapel during my college days. Not only did I see how the student pastor works with others, but I was fortunate enough to be one of those with whom he worked. The pastor, a young man, heart and soul interested in bringing students into close touch with the Church, was able to convince large numbers that no school program was ever so full that there was not time for Christian worship and service. He was also able, in two years' time, to influence four young people to dedicate their lives to full-time Christian service, and to have a hand in training two others for service in Lutheran parsonages."



If Marxism is shaking the world today, it is because of the long years of sustained intellectual effort which Karl Marx spent in wrestling with the fundamental problem of our economic life. If we are to meet the challenge of Marxism we must go deeper than he did.

—J. H. OLDHAM

Rome and the End

By Ralph D. Heim

KNOW THE BIBLE

Reading for this Know the Bible series ends with Chapter 28 of The Acts. Closely related are the Epistles to the Ephesians, the Philippians, the Colossians, and Philemon.

PAUL HAD BEEN shipwrecked on Malta but the kindly natives cared for him and his fellow-mariners. First they built a fire to warm and dry the survivors, drenched by sea and rain. True to his nature, Paul helped to gather the wood. While at that work he was bitten by a snake. The natives, who supposed he must be a murderer, thought it was a judgment upon him. When he was spared, though, they began to view him as a god.

Chief Publius, too, befriended the shipwrecked group until they found quarters, doubtless in the caves where present-day Maltese sheltered themselves from bombing by Italians and Germans. The kindness of the people and their chief was repaid by Paul's healing of their sick (verses 1 to 10).

After three months, navigation reopened on the Mediterranean and the last stage of the voyage was concluded. Again Paul was taken aboard an Alexandrian vessel sailing to Rome, "The Twin Brothers," named for the deities Castor and Pollux who the Romans regarded as patrons of travelers on the sea. All went well and he was landed at Puteoli, modern Pozzuoli near Naples.

THEN UP THE ROAD to Rome the party marched. When young Saul had sat on the quayside at Tarsus and watched the vessels sailing for Rome he had dreamed he would some day see it.

How little, though, he could have imagined the manner of this visit. In the later years, too, when he had been aspiring to preach Christ in Rome, he had scarcely thought of arriving as a prisoner for trial before Caesar.

The founding of Rome was ascribed to Romulus, 753 B. C. For eight centuries Rome had been expanding in size, splendor, wealth, and power until she was the metropolis of the world. All that was best was centered in Rome. Also, all that was worst. Leading artists, philosophers, rulers, athletes and businessmen resided there. So did beggars, criminals, the lecherous and the diseased. There were great temples, palaces, baths, government buildings, parks, forums, industries, apartments and even ten thousand statues. There were slums, too, and worse. Almost anything from everywhere was to be seen in Rome. Center of western civilization, she sat on her seven hills and dominated the first century.

As Paul neared the city, Christian friends met him at the Appian Forum, 40 miles from the golden milestone, and at Three Taverns, 30 miles out (verses 11 to 15). It was a gracious thing for them to do, to go to meet the apostle arriving in his bonds. And again Luke puts it superbly, "whom when Paul saw, thanked God and took courage."

PAUL WAS ALLOWED the unusual freedom of living in a house he rented, only guarded by Roman soldiers, while he waited for his trial. It became a busy house which, as it would with Paul living there, got turned into a mission station.

To that house Paul immediately called the leading Jews of Rome (verses 16 to 29). He was in a delicate situation. Not an enemy, really, of the Jews or of Judaism, he was nevertheless in bonds by their action. So it was important to conciliate them. Besides, this is his old missionary procedure, namely, trying to win first the Jews.

Unfortunately it had the same old result. At the first meeting, Paul declared his innocence. In fact, he sought to put himself in the Jews' favor by showing that "for the hope of Israel I am bound with this chain." Yet it was futile. After a second meeting he had to lament, in the words of Isaiah which were quoted by the Lord, that they were unable to understand although they could hear and to perceive although they could see. In the end they departed and Paul, as usual, turned to the Gentiles.

THE NEXT TWO years were productive, though. Like a modern pastor in a concentration camp, Paul did not forsake his ministry (verses 30 and 31). To that house where he could work although under guard, friends came and he taught them. More important, he wrote and sent letters. Scholars agree that four of those which we have in the New Testament were dictated by Paul at this time.

Colossians was addressed to a congregation which Paul did not himself establish. Perhaps that fact explains the weakness of faith with which the letter deals. At any rate, Paul sent a message of appreciation and sympathy along with admonition about true Christian belief and conduct. It closes with personal references which are exceedingly interesting to Paul's biographers.

The Ephesian letter has given rise to

many views concerning its real destination. Some think it was written to the Laodiceans or may have been a circular letter to the churches of the Ephesian region. Whatever the truth about that, its worth is eternal and a passage like 6:11-17 becomes even more deeply appreciated when the reader remembers that a Roman guard was standing near Paul as he wrote.

THE THIRD LETTER is an entirely personal one which somebody rightly called "a window into the heart of Paul." Philemon, a member of the Colossian congregation, had a slave named Onesimus who ran away to Rome. Although the runaway was a hunted criminal before the law, he somehow came to Paul's house and was converted. Now he was actually a Christian brother of his former master. Paul writes to plead, quite pathetically, that Philemon will take Onesimus back in that new relationship.

Those three letters were dispatched, it seems, at one time. Onesimus was the bearer of Philemon and Tychicus carried Colossians and Ephesians, the two men traveling back to Asia Minor together.

Philippians, the most autobiographical of the four prison epistles, gives precious details of Paul's circumstances and outlook. His misfortune had turned out rather, he said, "unto the furtherance of the Gospel"! He had worked among the soldiers until his influence had reached even the palace. He had kindled courage among other Christian leaders. He was directing, in fact, a corps of workers including Timothy, Epaphroditus, Epaphras, Mark now restored to favor after many years, Aristarchus, Tychicus, Demas, Luke, and others.

Epaphroditus (Philippians 2:25 and

4:18) is one of the most interesting of the series of characters who appear for a moment in the life of Paul. When the apostle was arrested, the news spread among his churches until the Philip-pians heard it. They had always been affectionate and generous with him. Now that he would be in Rome as a prisoner, they gathered money and sent a purse with Epaphroditus who was to aid Paul personally and use the funds for his comfort and release.

After a period of faithful service, Epaphroditus became seriously ill. When word of his illness reached Philippi, he and Paul became worried as well as his relatives. So Paul sent him home with the letter to the Philip-pians. It would prevent any misunder-stand-ing about his return, convey Paul's thanks and good wishes, and give the Philippians such gems of teaching as we have in 1:21, 3:14, and 4:8.

AT LENGTH the court called the case of Paul versus the empire. What hap-pened we can never know exactly. As many think, he was acquitted and re-leased at this first trial and went on another missionary journey; after that, he was arrested again, brought to trial and condemned. Others think there was no acquittal.

In either case, the end of his many perils (II Corinthians 11:23-33) came, whether in perhaps A. D. 61 or possibly A. D. 67. It found Paul ready and tri-umphant if not eager. He had been in "a strait betwixt two," realizing that his people needed him, yet desiring "to de-part and to be with Christ" (Philip-pians 1:23, 24). Also he wished to "fill

up that which is behind of the afflictions of Christ" (Colossians 1:24). Tradition says that being a Roman citizen, he was beheaded and not crucified as Peter was. The emperor who ordered the execu-tion was the infamous Nero.

The place of Paul's translation into that phase of eternal life which is be-yond this present one is said to have been three miles outside Rome's city walls on the road to the port of Ostia, now called Via Ostiense. A pilgrim to the place leaves the old city through the Gate of Saint Paul. Nearby he sees the Pyramid of Cestius standing still where Paul saw it as one of the last earthly objects on which his eyes fell. Three miles farther on there was then, tradition says, a pine grove where the end that was really a beginning, came.

LOVING FRIENDS, Luke likely among them, placed the body in a near-by tomb. There it rested until the days of Constantine (272-337). He enclosed it in a case of metal on which he placed a great cross of gold. Then he built a church around it. That church has been rebuilt for the second time and can be visited by the traveler to Rome—"Saint-Paul's-without-the-Walls." H. V. Mor-ton, whose *In the Steps of Saint Paul* is a treasure, declares that the remains of the saint repose in the vault beneath its high altar still within the metal sarcophagus provided by Constantine.

In summary of Paul's personality and work many men have said many things. Nothing else seems more altogether right than the simple but stirring epi-taph which is actually upon his tomb: PAUL, MARTYR.

This is the end of the "Know the Bible" series on The Acts, and the completion of a year's writing of these Bible studies by Dr. Ralph D. Heim. The 1948 series will be written by Dr. Amos J. Traver, professor at Hamma Divinity School, Springfield, Ohio. It will begin with "The Gospel According to Mark." Dr. Traver is author of the Sunday School lesson study in "The Christian Herald."

THE LATHROP FAMILY

Seeing the Last of 1947

"How SWEET you look, Joan!" I exclaimed, as she came down the stairs into the living room. "That dress is the most becoming color!"

"Thank you." Her smile was demure. "Will you fasten my bracelet, please?"

"This is so pretty, too.—Hold still or I'll never get this catch to work.—Mark has good taste, hasn't he? He picked it out without a bit of advice from the sidelines."

"Don't tell her I said so," observed Jerry, burlesquing great secrecy, "but I think Mark is pretty fond of his little sister."

"If he weren't, she certainly wouldn't be going to a New Year's Eve party at her age!" I agreed. "So take your cue from him, Joan, and be your own sweet self."

"Mother! I know how to behave. You don't need to give me a lot of advice when I go to a party. You'll make me self-conscious about going out with all these older people."

"HEY, THERE," cried Mark, with his usual talent for appearing at the wrong moment. "You make us sound as though we had one foot in the grave! All I ask is that you don't carry this 'sticker bush' business with Alex too far. He thinks it's cute, though I wouldn't know why, but Mrs. Hedges might object if you tell him off the way you did the other day."

"Oh, you mean Alex Windecker?" Joan was as wide-eyed as though she knew a half-dozen boys named Alex. "Is he going to be there?"

"Is he going to be there? Who do you think put Francie up to asking you?"

"I didn't think anyone put her up to

it! I thought she just wanted me to come to her party."

THE LIGHT HAD gone out of Joan's face and Jerry put in quietly, "No need to be rude, son. Seems to me it was your insistence that made your mother feel it would be all right for Joan to go tonight. We'd both prefer to see her play in her own league, so please remember that you are responsible for her."

"How could I forget it?" Mark gave her a slap that was half-apology. She took it in the spirit in which it was offered and her smile sparkled once more.

"Furthermore, Mark," Jerry continued in the same serious tone, "we expect you to take her to the party and *bring her home*. You are not under any circumstances to let yourself be maneuvered into a position where you'd have to take another girl and let Alex or Roger bring Joan home."

"You wound me deeply, father! When I takes a girl out, I brings 'er 'ome!"

"I don't know what the fuss is all about," Joan burst out impatiently. "You'd think I was on parole from Alcatraz instead of just going to a New Year's Eve party in Francie Hedges' own home."

"There are such a lot of rowdies on the loose on New Year's Eve," I soothed, "that we want to be sure our only daughter has Mark's muscular arm beside her."

JUST AT THAT moment the doorbell rang. As Mark opened the door we all restrained ourselves from saying, "speak of angels," for Alex Windecker stood there. "Bout ready?" he asked, after the formal greetings to Mark's

aged parents had been taken care of. "Thought I'd drop by this way and walk over with you.—Say, that's right. Prickly Pear is going too, isn't she? Think you can stand to breathe the same air with me that far?"

Joan's retort was rude, almost vulgar, but the boys seemed to find it quite witty. They set off in good spirits.

"Alone at last," Jerry smiled, "but I can't say I like it."

"Of all the ungallant remarks you have ever uttered, Jerry Lathrop, that is one of the worst. I'd be furious at you if I didn't feel exactly the same way. My wits must have deserted me entirely, or I'd have taken refuge in the tried and true I'll-talk-it-over-with-your-father formula. Then together we could have announced that Joan was too young to be 'seeing in the New Year' anywhere but in her own home. But catching me in public that way was a masterpiece of strategy on their part."

"It certainly was. Suppose the monkeys planned it that way?"

"I DOUBT THAT. It didn't look planned at all. Both the Senior and the Intermediate Luther Leagues stayed for the children's service Sunday night. Do you know, I think that seeing the younger children take part in the service takes them back to the days when they were in the younger departments of the Sunday school and especially in Children of the Church.—But naturally, I didn't have time to bother with them afterward. I was busy introducing parents and teachers to one another.—Wouldn't you think that parents would be interested enough to stop in some Sunday morning to see who is teaching their child and what the set-up is? But scads of those people didn't even know the name of the child's teacher."

"That's a two-way street, of course.

But I can count on one hand the teachers who visit their pupils. That's why it is important to have some little social thing after the service to get them together. And even then they can act pretty helpless. I could see you performing the hostess act."

"AND THEN it wasn't our own pair who tackled me. Francie came over to ask me, and I'd have an awful time refusing Francie anything."

"Could be we're being much too solemn about Joan. We really should be glad that Mark's with this particular crowd tonight and not having to ride around in a car."

"Could be we hate to see our children grow up."

"Now you know you're talking nonsense!"

"Yes, I do know it. I guess what we want is for them to climb the ladder one rung at a time without taking any sudden leaps that might make them lose their footing."

"I guess it's running into so many people with psychological quirks of one sort or another that makes me wonder whether unhappy social experiences in the teens aren't behind the way they carry their adolescent insecurity into adult life."

JERRY PICKED up one of the books he had received for Christmas and I turned back to my magazine. Now and then we smiled at each other or touched hands as, one in each corner of the davenport, we sat in companionable silence while the clock ticked away the last of 1947. Neither of us spoke of it, but we both knew that our thoughts had gone far beyond our immediate concerns. What a year this had been, with its tragedy and frustrations! But what a year, too, of sacrifice, of widening horizons, of hope for the future!

Personal Problem Clinic

Falsely accused

I've been working in a millinery establishment. I trim hats and wait on customers. The boss, a lady, accuses me of something—dishonesty or negligence—every time there's a shortage at the end of the day, or each time there's been an unrecorded sale. In every case, however, she has discovered that she herself has been at fault. I have reminded her of this several times, but it evidently makes no impression on her.

When she goes away for a week or more she asks me to assume charge of the store, and I try to take good care of the business. Yet, time and time again when there's been a slip I get the blame.

How long must I continue to be such a slave?

Feelings are poor guides. Yet your employer is allowing them to take the place of sober thought. Emotional judgments and thoughtless accusations may be the outcome of her natural temperament, or they may result from certain personal irritations or disappointments in her life—elements of which you know nothing. "The essence of critical thinking is suspended judgment," writes John Dewey. The lady needs to delay judgment when the columns don't balance and find time for reflection, investigation, and self-searching. Any time feelings are permitted to take the place of reason, trouble is brewing.

Of course, you need to assure your employer that you are on the level and that you give the business your best ability—if she doesn't already recognize those facts. You probably have done so, but perhaps you've done it in an emotional way and have caused further irritation. Even when falsely accused one needs to be calm, if it is possible.

If the boss continues to be temperamental, and ignores your protests, you

had better find another position. To continue too long under such a cloud will tend to warp your own outlook and to detract from your positive personality traits. One needs a favorable environment to do his best and to enjoy work in which he is engaged.

Divorce

With the American divorce rate at an all-time high, shouldn't our church take a stiffer stand against divorce? Wouldn't people consider a marriage more soberly if they knew it were the only chance?

Our church takes its stand on the statements of Jesus and Paul (Mark 10: 2-12; Luke 16:18; and I Corinthians 7: 12-15) and recognizes adultery and malicious desertion as grounds for divorce. What Jesus may have said or would have said at other times or under other circumstances no one can say. Only about 45 days out of his earthly life are accounted for in the four gospels. And no one knows what Paul may or might have said under other conditions. Back of the whole issue lies the sanctity of personality—a principle to which Jesus gave strong emphasis.

It's very doubtful whether a stricter position on the part of churches or more exacting divorce laws would help much in solving this problem. Regulations do little to change the character of people or to resolve conflicts.

Far more effective would be the actual Christianization of men and women, of young and old, and adequate educational preparation of people for marriage and family living on the part of church, family, schools, and community. Such education ought to deal with facts, attitudes, and habits, and it should include personal counseling as well as teaching in groups.

—EARL S. RUDISILL

Faith's Trumpet

God Confronts Man in History. By Henry Sloane Coffin. Scribner's. 154 pages. \$2.50.

Men and women have an acute and painful sense of living in history. Few have an understanding of God's relation to it. Commissioned under the Joseph Cook Foundation to lecture in the Orient, Dr. Coffin chose to discuss how God confronts man in history and how the Christian faith can provide the unifying force for the world. In the spirit of St. Paul at Athens he approached audiences of Christians and non-Christians in the Philippines, China, Siam, India and Egypt.

God has made himself known in history. His self-revelation in Christ is the clue to understanding His presence in all events of history. Recently He has come in judgment upon men who have known yet defied His will. Behind the conflicts and instability we see our dependence upon Him and His mercy. His purpose is to redeem. Redemption has come through the Word, Christ.

By this historic act and subsequent activity in His Spirit He has called a company, the Church, to share in His purpose. The Church is indispensable both to God and to Christians.

His Kingdom is present and yet lies in the future. It arrives as a protest to things as they are and as a purpose, to make them accord with His will. It is not reached by man's efforts but in God's own way and in His own time.

Dr. Coffin applies these basic convictions to events and conditions of our time. He sounds faith's trumpet. Readers will be made aware of the relevance of the Gospel to our contemporary scene and preachers will have themes leaping out demanding to be preached.

CLAUDE E. SCHICK

Philadelphia, Pa.

Barth Out of Date

The Only Way. By Karl Barth. Philosophical Library. 122 pages. \$2.

Early in 1945 the celebrated Swiss theologian traveled about Switzerland with a lecture on "The Germans and Ourselves." The purpose was to stir up indignation

against the German people. The German national character was portrayed in forbidding qualities. It was hinted that the Lutheran form of the Reformation was not good for the Germans as a people. Most of their history as a nation has been wrong, and Germans must be made to realize it.

The lecture was published and called forth decided repercussions. This little book contains the lecture, two of the extended letters that Barth's German acquaintances wrote him, Barth's answers to the letters, and an additional chapter on "How Can the Germans be Cured?" The answer to this question is what Barth calls "Christian Realism."

The Swiss scholar is utterly unrelenting in his insistence that the whole German people is under condemnation. He is thoroughly determined that every possible step must be taken to prevent an eventual revival of the German menace. The church authorities and the theological faculties have played a fateful role in Germany, he says, and no one should "help the German churches to be built up again in the style and spirit they have had till now."

To this reviewer the famous theologian seems to be quite out of his element when he leaves the realm of theology and ventures into the sphere of international politics. We must take at its face value his disclaimer of Pharisaism, but his logic is faulty, his statement of facts as well as his emotions are now out of date, and his "Christian Realism" seems very vague and unrealistic.

ABDEL ROSS WENTZ

Gettysburg Seminary

REVIEWS AND RATINGS OF CURRENT FILMS

BY THE PROTESTANT MOTION PICTURE COUNCIL

GENTLEMAN'S AGREEMENT (20th Century-Fox). It took courage to make this film. To Producer Darryl F. Zanuck and 20th Century-Fox goes great credit for their skill in taking Laura Z. Hobson's novel on anti-Semitism, pointing up its pertinent-to-the-times message, pruning it of most of its objectionable matter, and turning it into one of the most soul-searching dramas we've seen in a long time.

It will also take courage to see it. For "Gentleman's Agreement" reveals attitudes in even the best of us that are more intolerant than we may suspect. As a matter of fact, the art of the picture lies just here; its most potent message is not for the ranting Jew-hater but for the pretender to tolerance who really believes in his freedom from prejudice.

Gregory Peck, as the magazine writer who takes his assignment to expose anti-Semitism seriously enough to pass himself off as a Jew, is extraordinarily good. And superb is the acting of Dorothy McGuire as the girl who thought up the idea for the magazine series, fell in love with Peck and then discovered how thin was her own veneer of tolerance. All the actors give sincere and convincing performances.

The most serious criticism of the film may be that its preachment is a bit too prolonged to capture audiences who like to laugh and hate to think. Yet what it lacks in lightness it makes up in excitement and vital drama.

One bit of dialogue indicates that the victims of intolerance are "Catholics and Jews"—leaving the implication that "Protestants" are the sole persecutors. An unfortunate confusion in terminology occurs when the word "Christian" is used in place of "Gentile." That one can be a Gentile and not a Christian is a distinction too often ignored, and one which should have been made here.

CASS TIMBERLANE (MGM). In many respects—such as subject matter, integrity and sincerity of the acting, good direction and real entertainment values—this is excellent. Outstanding is Spencer Tracy's depiction of the honest and understanding judge who fights against greed and venality regardless of personal cost. And excellently contrasted are a decent approach to marriage and the spiritual barrenness of that segment of "society" which finds escape in liquor and indulges in hypocritical and cruel treatment of those it considers socially inadequate.

SO WELL REMEMBERED (RKO). Filmed in England with American and British actors, this has a realistic emotional impact that will appeal to the serious-minded as well as to those who like a good story for its own sake. While it is the portrait of a selfish and scheming woman, it is primarily the record and private life of a good man. It contains a searing indictment of alcohol, voiced by a doctor who has fallen under its curse.

GREEN DOLPHIN STREET (MGM). Titanic efforts were expended to make this entertaining. In a measure those efforts succeed, in spite of the film's length and its artificially contrived situations. The distinguished cast does much to make it hold together, aided by its romantic style and elaborate settings, such as an earthquake, a tidal wave, and a native Maori uprising. Drinking is a part of the plot and causes some of its difficulties.

THE SWORDSMAN (Columbia). A flashingly gallant picture of feuding in the Scottish Highlands, this is a brilliant achievement in color, horsemanship and rugged scenery. Artistically, the picture is occasionally marred by a "confusion of tongues" arising from the inability of some characters to maintain their Scottish dialect. The younger element will excuse such

minor defections while applauding the "swordsmen's" exploits.

THAT HAGEN GIRL (Warner). Weak and exaggerated in spots, this attempts an expose of the real damage caused by malicious small-town gossip when turned upon an innocent girl. It has its strong points, but becomes somewhat puerile when the problem of the teen-ager (Shirley Temple) is resolved by marrying her off to a man old enough to have been suspected of being her father.

MAN ABOUT TOWN (RKO). Reminiscent of old-time movies, some of this French Film's characterizations are good, others simply amusing. There is interpretative English narration by Maurice Chevalier, but only those capable of grasping the fine nuances of French expression and customs will enjoy it to the full.

KILLER MCCOY (MGM). A lively melodrama affording Mickey Rooney plenty of scope for his exuberant style of acting. Most of it has to do with the prizefight ring, its inhabitants and hangers-on.

IT HAD TO BE YOU (Columbia). A highly fanciful tale of the confusion a young woman suffers when a subconscious desire, harbored since childhood, materializes. It's confusing for the audience also. Though enacted with dash and humor, this is on the sophisticated side and liquid refreshments come too often into evidence. We object also to the use of the wedding ceremony as a comedy device.

BEWARE OF PITY (Universal-International). Based on a novel by Stefan Zweig, this somber story is concerned with the question whether one should give love out of pity, and establishes a fine distinction between pity and compassion. Tragic and emotionally tense, with superior acting.

DAISY KENYON (20th Century-Fox). A deeply etched portrait of a woman which shows conclusively that illicit love causes only unhappiness for all concerned. It has high moral values if one draws the right conclusions.

THE SPIRIT OF WEST POINT (Classic Films). Excellent for young people especially. "Doc" Blanchard and Glenn Davis play the

parts of two football stars tempted to resign from West Point and make quick and easy money at professional football.

THE LOST MOMENT (Universal-International). Well-cast mystery drama from Henry James' "The Aspern Papers." Strong suspense; effective music; capable acting.

THE WISTFUL WIDOW OF WAGON GAP (Universal - International). Uproariously funny satire on "westerns" involving Abbott and Costello, plus Marjorie Main as the widow.

THE UPTURNED GLASS (Universal-International). A tragic and unpleasant story, with James Mason as a mad brain specialist who appoints himself nemesis, judge, and executioner of the murderer of the woman he loves. Though unpleasant, it is well acted and well directed.

LOVE FROM A STRANGER (Eagle-Lion). A poorly done and badly acted drama concerning the victimizing of a young woman by a fortune-hunting criminal.

THE GANGSTER (Allied Artists-Monogram). Unedifying saga of a gangster who lives a no-good life and comes to no good end. Tense, brutal, unpleasant.

ROSES ARE RED (20th Century-Fox). A case of mistaken identity used by criminals for their own ends. Plot is confused and poorly executed. Also, there is some reflection on the Law.

THE CRIME DOCTOR'S GAMBLE (Columbia). Dr. Ordway helps the Paris police solve the case of some stolen paintings and a murder or two. Accent on solution rather than crime makes this palatable.

INTRIGUE (United Artists). Melodrama in which the only redeeming feature is its fast and convincing action. Steady drinking by all but one of the principals. Rough going, even if good is vindicated eventually.

FOREVER AMBER (20th Century-Fox). The sordid record of an amoral and ambitious woman who, through many tawdry affairs, pursues the one man she loves in such a manner that he scorns her at the last. As a courtesan who is neither convicted nor convincing, Linda Darnell will have a hard time living this one down. Its theme is inexcusable, and its action just plain dull.

Across the Desk

No thoughtful reader of *THE LUTHERAN* will fail to observe the concurrence of the end of the year with this issue. It is also patent that we can each by a backward look over the days labeled 1947 see our own faults and failures. For these it is apropos to refer to a sentiment we found among the references to Time in the chronologies on our library shelves, "Time wasted is time worse than lost." Meditative writers attach a degree of blame to conduct which is either in neglect of opportunities or in abuse of them.

We add in this connection that one of our judges sitting in a case of application for divorce, roundly scolded a man whose large inheritance financed him in "playboy" occupancy of his time rather than in investment of himself and his wealth in gainful pursuits. The judge might have cited our Lord's parable of the talents and of the prodigal son. Instead he spoke of damage to morals and to effects of disrespect for law and order which issue from the conduct of over-rich inheritors of the wealth of indulgent parents. The kow-towing to possessors of huge amounts of money and goods is a serious disease of present-day society.

The court in the case cited above wished for a law that would authorize him to sentence divorce-seeking "gilded youth" to hard labor and dependence on what he could earn.

We acknowledge surprise

Years ago a fictitious character in a widely read series of books was described by the author as one "who could not be surprised." (Her fictitious name was Betsy Bobbett.) We suggest that

editorial experience has led to the observation that nearly anything can happen at least once. Hence the ascription of "hard-boiledness" to the authorities in newspaper offices. We reached the stage of immunity unless high voltage was encountered in the news received.

The news source that caused the lifting of our eyebrows was the *Lutheran Church Quarterly*, and the author of the article the scholarly, trusted professor emeritus of Gettysburg Theological Seminary, Dr. Herbert C. Alleman. The title of his contribution to the ULCA's high-brow journal appeared on the cover page of the autumn number, "The Calf and the Dancing." We turned at once to it, to learn what the professor had to tell us. And we were not disappointed, although what he wrote was not what we expected to read.

The theme of the article is contained in a verse of the Old Testament. It is not a sermon, and therefore Exodus 32:19 cannot be called the text. But it could become such for a pulpit discourse with a minimum of adjustment. If opportunities to preach on Old Testament topics were as frequent as they should be and once were, we would suggest its use in the pulpit after acknowledging its source, requesting the people to prepare themselves for intelligent listening by reading the entire chapter, and meditating thereon. It might also be the occasion of a public announcement that Pastor N— would present an inspired biblical discussion of the prevalent material philosophy, the cult that might yield a golden image comparable with the calf, and to the dance. You can easily locate the bases for some sensational moral teaching and

its articulation with quite obvious political issues.

A backward look

It is still too near the close of the year to present in accurate figures the productiveness of the fields, forests and mines, factories and merchandising of the 12 months that today come to a conclusion. One can, however, assert with reasonable assurance that despite interruptions and miscarriages, jealousies and futile combinations, the year has been one that not only rebuked the prophets of disaster but was instead indicative of a good and gracious God who does not neglect answering the fervent prayers of his trusting people. We would like to make emphatic the assertion that so long as there are persons who have cast their future upon the shoulders of our Bearer of Burdens he will not fail them.

It is in order for us at this date to think first of the church and its activities during the year that has come to an end. There are some who view with misgiving the primary emphasis which has been placed on results of material solicitation. The "state of the church" has rarely been described except in terms of money, food and raiment. "People are buying pardon for their godless deeds during and after the great conflict by surpassing former average donations to causes." It must be admitted that the totals for benevolence since Jan. 1, 1947, are the largest in the history of western Lutheranism, Protestantism and Christianity of every connection.

We suggest two characteristics of the year's activities to the aid of divine grace which thereby become reasons for thankfulness. One of these is the well-developed organization by which

brethren of differing languages, governments, and continents could so promptly and effectively become brethren, members of the same household of faith. Lutheran World Action was energized and put into motion before the noise of battle had entirely ceased to jar the ears of the people whom a worldwide catastrophe made brethren. A budget was set as an objective, contacts were made with leaders and folk in lands where Lutherans had either capacity to give or need to receive. The whole church joined in prayers of renewed devotion, realizing without apology that when the fiend had taken everything, he yet had nothing won. "The kingdom ours remaineth."

Organization recognizes work to be done, the best way of doing that work, and the placement of people where they can function to the advantage of the cause and themselves in the operations undertaken. When Paul defined the church as the body of Christ and the believers as members in particular, he was using as a symbol the climax of organizational effectiveness and complexity.

In our opinion there is a second coincident but related activity in our ULCA which should be recognized as of divine arrangement. We refer to the development of the department of stewardship and the emphasis on evangelism—soul winning. It is still going toward its ultimate objective, which is winning contacts with the unchurched. But the reports available to date indicate that the lapsed members of congregations are coming back to the communion table of our Lord and to regular participation in Lord's Day worship. This coincident movement testifies to the sincerity of the people.

—NATHAN R. MELHORN

LETTERS *to the editor*

Cooled off

SIR:

After reading your editorial in the Dec. 3 issue of *THE LUTHERAN* (on inflation and renewal of price control) I was tempted to write you immediately. Now, after a "cooling off" process, I still think I should write and suggest that you pass economics by and stick to theology.

I haven't time to correct some of your illogical observations. Somebody ought to take the time. It isn't "politic" nor even Christian to put out such innuendoes about the ethics of Christian laymen.

O. A. HANKE

Can't control

SIR:

When we were governed by OPA and many other wartime restrictions, we were badly handicapped. Since we have more freedom of action, merchandise has found its way back to the markets.

My experience showed me clearly the folly of controls. Only the law-abiding citizen had showed respect for rules. The racketeer or profiteer handled the merchandise, and customers who paid their price were able to buy.

Competition fixes prices. Prohibition has never been a success for that very reason. Millions of folks will not follow the rules. Therefore it is necessary that we have free or open competition so all may share in distribution and prices and supplies can be equalized and evenly distributed.

P. M. BARGER

Supply and demand

SIR:

No government is powerful enough or wise enough to overrule, except for short periods, the workings of such a fundamental law as the law of supply and demand. Prices may be increased somewhat by profiteering. . . . This is bound to result when demand exceeds supply. . . . The

best way to reduce prices is to increase production.

The keen competition of the free enterprise system is by far the greatest promoter of efficient production and distribution. In the long run, free competition is bound to keep profits at a reasonable level.

C. A. CALL

Mastermind

SIR:

You speak of some mysterious "masterminds" of the free enterprise system in America. Who are these people? We are *all* a part of the free enterprise system. Under this system the United States with 6 per cent of the world's land area and 7 per cent of the world's population produces about 40 per cent of the world's wealth. You and all the rest of us are the beneficiaries of this system. . . . Americans have more because they produce more. They produce more because our system rewards them for doing so.

L. I. ASHER

Pay-off?

SIR:

In 1939 the average net earnings on the common stocks (of the "Big Four" meat packing companies) was just about 2.6 per cent. In 1946 it was about 9.4 per cent, not an exorbitant return on common stock in 1946 when the income of the country was the largest in its history. Average the two years, and the return was 6 per cent per year. . . . Every one of these companies lost money during several years of the 1930's. Such losses must be made up in years of great prosperity. If they were not, would anybody be willing to take the risks incident to ownership of common stocks?

Where is the price gouging in that record? And what becomes of your charge, so far as the packers are concerned, that "wrecking price control really paid off"?

EDWARD RINDERKNECHT



Synod Buys 19-Room Home for Aged in Hespeler

A 19-ROOM HOUSE and five acres of land in Hespeler, Ontario, have been purchased by the Canada Synod for a home for the aged, according to President J. H. Reble. Plans call for the official opening in May or June.

The property was bought from the Children's Aid Society for \$12,000. No applications are to be considered before conditions of entry and rules of operation have been adopted by the synodical social missions committee and the executive committee. Already, however, more than the maximum quota of 18 or 20 have applied.

The Rev. C. S. Roberts, pastor of St. John's Church, Waterloo, for over 25 years, has been called as superintendent. His duties will begin in January.

THREE MONTHS after breaking ground, the congregation of Redeemer Church, Toronto, saw the cornerstone of their building laid. Members hope to begin worship in the new structure by Easter.

Redeemer Church was organized 16 months ago with 25 members. The roll has already increased to 100. All financial obligations have been met promptly. Amount given for benevolences for the year is almost 150 per cent of the apportionment.

Yet the congregation has been worshipping in a small lawn bowling clubhouse that is available for only three hours each

Sunday. A nursery class is conducted in the locker room. Organizations, such as the 26-member Luther League, must meet in homes. The Rev. Henry W. Opperman is pastor.

OVER 600 LUTHER LEAGUERS from the Hanover, Stratford, and Hamilton districts met for an evening of fellowship recently. Host group was St. John's League, Waterloo. Members of the Twin City Walther Leagues also attended.

Youth Guidance Group Organized At Trinity Church, Hagerstown

By WILSON P. ARD

HAGERSTOWN—Increased activity in the youth program of Trinity Church, Hagerstown, has been brought about by the Youth

Guidance Group, one of the constituent organizations of the recently formed Women of the Church. At the first meeting of the youth group a survey was made of the entire young people's program. Representatives were present from all youth organizations.

Consultants and advisors were appointed to the Girl Scouts, Boy Scouts, two youth choirs, Luther Leaguers, and

the young people's mission study group. Aim of the Youth Guidance Group is to engage more young people in the church program and to foster greater activity among those already participating.

WASHINGTON COUNTY Council of Christian Laymen, an interdenominational organization, has been sponsoring a series of newspaper advertisements on the general theme of church attendance.

MODERN SOUND PROJECTION equipment has been bought by Evangelical Lutheran Church, Frederick, Dr. W. V. Garrett pastor. Beginning Jan. 4, Dr. Garrett will lead a Sunday evening discussion group.

HERE AND THERE: Dr. Clarence C. Stoughton addressed St. John's and Trinity congregations, Hagerstown, Nov. 9, in the interest of the double apportionment. . . . The Rev. Luther L. Hare, pastor of the Clear Spring parish for the past 10 years, has resigned, effective Jan. 1. He will become pastor of St. Mark's Church, Oakland, Md. . . . Miss M. Catherine Beck, parish worker in Immanuel Church, Palmetto Street, Philadelphia, Pa., has accepted a call to Trinity Church, Hagerstown.

Changes in the West Indies

Newest missionary in the ULC West Indies field was installed as pastor of First Church, San Juan, Puerta de Tierra, on

Oct. 12. He is the Rev. Elmer S. Oleson, a 1947 graduate of Northwestern Seminary. A native of Wisconsin, Pastor Oleson has also studied at St. Olaf College and Luther Seminary.

The Rev. Richard A. Gaenslen was installed in the Monacillos-Villa Caparra parish, Puerto Rico, Oct. 5. He originally came to Puerto Rico to go to Cuba to aid in opening a mission at Havana. The impossibility of securing another missionary to accompany Pastor Gaenslen in the new territory, however, led the American Missions Board to postpone the Havana work.

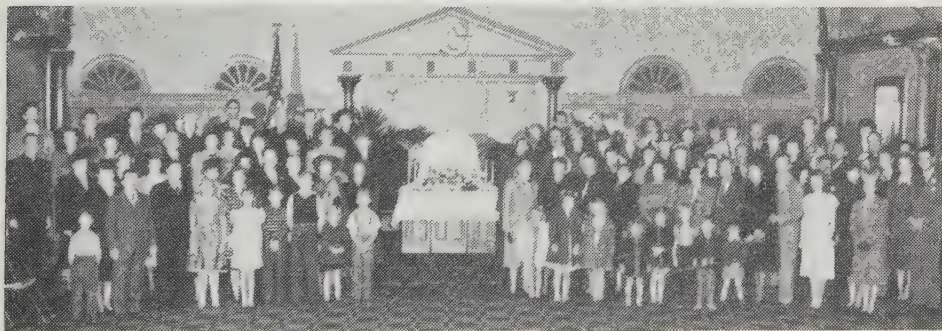
To the Christiansted parish in St. Croix, Virgin Islands, has gone Pastor Leo S. LaFontaine. He went to the West Indies in 1945 and served his first missionary term in the Monacillos-Villa Caparra parish.

CAMPUS

Midland: Old bones

Assisting in the excavation of three campsites left by ancient man near Cambridge, Nebr., is Dr. Gilbert C. Lueninghoener, professor of geology and astronomy at Midland College. His work is to map and identify the terraces on the Republican River and its tributaries.

The campsites, estimated to be between 20,000 and 30,000 years old, were discovered



FIRST NATIONAL LUTHERAN COUNCIL CONGREGATION in the entire state of Nevada is the Church of the Good Shepherd organized at Reno, Dec. 7. Seventy-three charter members are listed under the leadership of the Rev. J. Edward Oslund, who was formerly the director of the King George Lutheran Hotel and Service Center in San Francisco

last spring after a flood exposed some bones. Among the findings have been stone and bone tools and weapons, such as dart points, blades, scrapers, and chopping tools. Bones of 20 different kinds of mammals, birds, and reptiles are intermingled around the sites.

Carthage: New Bible professor

Newly appointed professor of Bible at Carthage College is Dr. Altman K. Swihart, pastor of Redeemer Church, Scarsdale, N. Y. He will assume his duties at the beginning of the second semester, Jan. 26.

A graduate of Midland College and Chicago Seminary, Dr. Swihart has received his master of arts and doctor of philosophy degrees from Columbia University and has completed a year of graduate study at Harvard University. For eight years he was minister of education at the Church of the Good Shepherd, Brooklyn, N. Y. Since 1943 he has served at Redeemer.

Carloads of Wheat, Corn Shipped To Europe; Two Missions Started

By JOHN E. DEHAAN

A CARLOAD of corn has been shipped from the Albert Lea area for the European material aid program through the efforts of the Rev. Henry Dohmeier. This is just one part of the relief activity being conducted in this section.

A carload of wheat was shipped from Hallock, Nov. 8. Pastor A. H. Mettheis has arranged with the Hormel plant at Austin, for livestock to be exchanged for canned meats and fats. The Rev. Paul L. Roth of Zumbrota is the Northwest Synod representative on the joint Lutheran World Relief-Church World Service Committee.

TWO NEW CONGREGATIONS joined the ranks of Northwest Synod in October. Cross Lake Church was organized as a result of the efforts of Pastor Raymond Johnson of Faith Church, Swanburg. St. John's Church, Fargo, N. D., came into being as

the result of the work of Pastor C. A. Almer, synodical missionary.

A "Bachelors' Club" in the Cross Lake community had raised a sum for a memorial of the community's war dead and decided that a church would be a fitting use for the fund. Accordingly, the new congregation will soon be worshiping in the chapel now under construction.

The Fargo church will continue to hold services in the chapel of the south-side Sunday school of St. Mark's Church. The new organization grew out of this school.

A DUPLEX HOUSE has been purchased by the Twin-City Lutheran Student Foundation for a parsonage. It will be used by the Rev. Lael Westberg, executive director, and the Rev. Robert Boettger, associate director.

MRS. P. H. ROTH was elected president of the Northwest Synod WMS at its convention in Zumbrota Oct. 11-13. Other officers are: Mrs. W. C. Chandler, vice president; Mrs. Henry Lohof, recording secretary; Mrs. Eloy Erickson, statistical secretary; Mrs. E. F. Wood, treasurer.

THE REV. HENRY J. WHITING, consultant with the Division of Welfare of the National Lutheran Council, has accepted a call to succeed Jay L. Roney as executive director of the Minnesota Lutheran Welfare Society.

MARRIAGE INSTITUTES are being held at five churches in St. Paul under the sponsorship of the Lutheran committee for religious social work.

ST. JOHN'S CHURCH, Minneapolis, the Rev. John Rilling pastor, broke ground for a new parish house unit Oct. 26. The congregation has authorized the spending of \$115,000 for the addition.

SEVENTY-FIVE teams of lay workers made 485 calls in connection with an evangelism program at Salem Church, Minneapolis. Pastor Paul Wetzler received 145 new members into the congregation Dec. 7.

HERE AND THERE: Members of Faith Church, Swanburg, have concentrated their efforts on the completion of sanitary systems for parsonage and church. Men of the congregation did the work. . . . Appre-

ciation was expressed to the Rev. Harold T. Rasmussen for his work as synodical stewardship secretary at a testimonial dinner in Minneapolis Dec. 10. . . . Women of Holy Trinity Church, Minneapolis, have purchased 295 pairs of shoes, 172 pairs of rubbers, and many pairs of hose for European relief.

St. Mark's Church, North St. Paul, celebrated the 60th anniversary of its cornerstone laying Sept. 28. Dr. J. H. Dressler, Northwestern Seminary, spoke. . . . The Rev. David Belgum has resigned as assistant pastor of St. Mark's Church to study at Harvard University. . . . The Rev. Ivan G. Mattern has resigned as assistant pastor of Faith Church, St. Paul. . . . The Rev. Wylock Scott has accepted a call to Calvary Church, Two Rivers, Wis. He has been serving the Holdingford-Elmdale parish.

37 Respond to Enlistment Effort

Thirty-seven people have promised to attend the Sunday school of First Church, Tulsa, Okla. These agreements are the result of an enlistment demonstration directed by the Rev. William S. Avery of the ULC Parish and Church School Board, Nov. 9-13. Co-operating were 25 First Church members who made 27 visits.

"We ought to do this more often," was the enthusiastic response of the callers. Not only did they find how easy it is to make visits on friends of the church. They came to appreciate some of the obstacles to spiritual growth that exist in the lives of people who are entirely disassociated from the church.

Whole family groups—parents and children—proved to be especially effective in homes where there were children to in-



NO BABY SITTER could be found by Mr. and Mrs. Don Beaman, so they took Nyla, 3, and Jay, 8, along on the Sunday school visitation program sponsored by First Church, Tulsa, Okla. Here Sister Eleanor Blumberg, left, who directed the enlistment demonstration, gives names of prospects to be visited. On the second evening of visitation Mr. Beaman called on one family alone. Nyla, waiting in the car, grew restless. "What is taking Daddy so long?" she asked. Jay, looking superior and wise, responded, "Don't you know it takes time to encourage people?"

terest in Sunday school, Pastor George R. Whittecar reported. First Church is the only NLC congregation in a city of approximately 180,000 persons.

N. C. Men Complete Mission Fund; 800 Young People Attend Festival

By C. A. PHILLIPS

"THE LOAN AND GIFT FUND is over the top. A dream of 25 years has become a reality."

This announcement was the high point of the state Brotherhood convention at St. John's Church, Salisbury, Nov. 18.

Over \$14,000 of this fund, which is used in the synod's home mission program, was contributed in 1947.

More than 600 attended the Brotherhood banquet. Dr. Amos J. Traver, Hamma Divinity School, was speaker.

OVER 800 LUTHERAN YOUTH attended a Christmas song festival at St. John's Church, Salisbury, Dec. 7. The event was sponsored by the Northern District Lutheran League. President Gilmer Boggs was program leader. Songs were led by Roy Simmons, choir director of Haven Church, Salisbury.

ALMOST 120 PASTORS from the synods of Virginia, West Virginia, Georgia, North and South Carolina heard the Knubel-Miller lectures Dec. 1-2. Dr. Joseph Sittler, Chicago Seminary, delivered them in Hickory.

TWO PASTORS observed their 50th anniversaries of ordination this year. They were the Rev. W. J. Boger, Mt. Pleasant, and the Rev. R. M. Carpenter, Statesville. . . . Dr. G. W. McClanahan retired from the active ministry Sept. 1 after 55 years of service. Pastor and Mrs. McClanahan are now living in their new home on Route 5, Salisbury.

DATE of the 1948 synodical convention will be April 6-8, according to the executive committee. Place will be Christiana Church, Granite Quarry.

INSTALLATIONS: The Rev. Stafford Swing,

Redeemer Church, Kannapolis, Nov. 23. The Rev. W. Leo Smith, St. Paul's Church, Dallas, Dec. 7. The Rev. W. H. Dutton, Antioch-Philadelphia parish, Dallas, Dec. 7.

A NEW PARSONAGE has been completed by Blackwelder Chapel, Kannapolis. A church building is to be erected on the same lot as the parsonage in the future. The Rev. John A. Ritchie is pastor.

DANIELS-GRACE PARISH, Lincolnton, has sent subscriptions for THE LUTHERAN and The North Carolina Lutheran to all families listed on the active rolls of its Sunday schools. The Rev. Hoke H. Ritchie is pastor.

Inner Mission Office Dedicated At Lutheran Building, Bethlehem

By EDWARD G. SCHMICKEL, II

ALLENTOWN—The district office of the Ministerium of Pennsylvania Board of Inner Missions was dedicated recently. A service was held in Salem Church, Bethlehem, with Dr. Emil E. Fischer, synodical president, preaching. The Rev. W. L. Kuntzelman, chairman of the Allentown Conference inner mission committee, served as liturgist.

At the conclusion of this service clergy, flag bearers, and congregation marched to the Lutheran Building. There the Rev. W. C. Heinly conducted the dedication.

INSTALLATIONS: The Rev. R. R. Hartzell was scheduled to be installed as pastor of St. Stephen's Church, Allentown, by Dr. Fischer. Mr. Hartzell was formerly pastor of Holy Trinity Church, Northampton. . . . The Rev. J. W. Cobb was to be installed at Grace Church, Bethlehem, by the Rev. W. C. Heinly, president of the Allentown Conference.

ANNIVERSARIES: Union Church, Neffs, marked its 150th on Nov. 23. Among the speakers were Dr. Russell D. Snyder, Philadelphia Seminary, and Pastor Heinly. The following sons of the congregation brought greetings: Pastors Arthur S.

Deibert, Mark Lauchnor, and Paul Kidd. The Rev. W. G. Weida is pastor. . . . Grace Church, Bethlehem, celebrated its 75th recently. Speakers were Dr. A. Charles R. Keiter and Dr. Ross Stover.

HERE AND THERE: St. Peter's Church, Allentown, has dedicated a new set of chimes and an enlarged organ. . . . The Allentown Conference Luther League held a Thanksgiving rally in St. John's Church, Bath. Dr. C. C. Snyder preached. . . . Dr. Roy L. Winters, Ministerium home missions superintendent, has outlined plans for a new congregation at Midway Manor, Allentown.

PERSONS

Advice for ushers

"People do not like a lot of bowing and scraping. They want to go right to their pew and say their prayers." Head Usher Richard Henry Lee of Emmanuel Church, Baltimore, Md., was discussing his 17 years of experience in this field. He summed up the qualities of a good usher in the one word "graciousness."

In outlining things a good usher should do, Mr. Lee declared, "People like to be greeted by name. It makes them feel at home." But he added a warning: "The church vestibule is no place for the politician's handshake or backslapping."

Assignment in France

Newly appointed vice consul to the U.S. embassy at Marseilles, France, is William C. Canup, 26-year-old son of Dr. and Mrs. M. Luther Canup, Detroit, Mich. He will locate there early in January.



In 1944 young Mr. Canup was shot down over Brunswick, Germany, and spent eight months in prison camps. Since his liberation he has

taken graduate work at Harvard University and the University of Paris and has studied at the Foreign Service Institute at Washington, D. C. He is a graduate of Wayne University.

"Of one blood . . ."

"I did not ask to be assigned to this outfit of Japanese Americans, but when I was made their chaplain, I was able to work with them because I believed 'God hath made of one blood all nations.' My experience proved this true."

The Rev. Israel A. S. Yost, who served during the war with the famed Japanese-American combat team in Africa, Italy, and France, was speaking in Honolulu. He had been invited to visit the Hawaiian Islands at the expense of the survivors of the 100th

THOUGH SIGHTLESS, Miss Minnie Wahlers carries on a full program for her Sunday school girls at Holy Trinity Church, La Crosse, Wis. Gathered around her are members of her eighth grade class. For six years Miss Wahlers was an instructor for the intermediate Luther League. She is president of the local mission society, a past president of the La Crosse Council of Church Women, and third vice president of the State Council of Church Women.



Infantry Battalion. Memorial services had been arranged by local chapters of the group on Maui, Hawaii, Kauai, and Oahu islands, and he was given the opportunity to visit with widows and parents of comrades who had been lost in battle.

Reported one observer: "I only wish the officials of the ULC could have been with this young man and heard his former buddies plead with him to come to the Islands and organize a Japanese-American church for them."

50th anniversary

Dr. and Mrs. Julius F. Seebach marked their 50th wedding anniversary Nov. 15 at an informal reception in St. Paul's Church, Ardmore, Pa.

For the past 10 years Dr. Seebach has been a regular contributor to *THE LUTHERAN*. Mrs. Seebach was for 20 years editor of *Lutheran Woman's Work*. They have served parishes in Maytown, Mahanoy City, Lewisburg, and Hollidaysburg, Pa.; New Philadelphia, Ohio; Philadelphia, Pa.

Return to the Gold Coast

Back in Africa has been Dr. Erich F. Voehringer—this time as associate secretary of the World Council of Christian Education (formerly the World's Sunday School Association). His job: To visit churches of the Gold Coast and Nigeria and survey their needs for visual aids, such as filmstrips and slides.



Dr. Voehringer was born of German missionary parents in a British colony in Africa. After his graduation from Philadelphia Seminary in 1926 he returned to the Gold Coast for the Bremen Mission Society. He joined the staff of the Scottish Presbyterian mission which took over the work temporarily when German mission-

aries were interned during the war, and later lectured for the Evangelical and Reformed Church in this country when it planned to replace the Presbyterians. He became pastor of Tabor Church, Philadelphia, Pa., when the war made it impossible for him to return to the mission field.

Goos joins inner mission staff

To be installed as institutional missionary with the Ministerium of Pennsylvania Inner Mission Board is the Rev. Frederick H. Goos. He succeeds the Rev. Harold W. Reisch, who has joined the Social Missions Society of Illinois.

A graduate of Waterloo College and Philadelphia Seminary, Pastor Goos has served as assistant pastor at the Mary J. Drexel Home, Philadelphia, Pa., and as pastor in Egg Harbor City, N. J. During the last three years he has been a service pastor with the National Lutheran Council in Newport News, Va.

Young People Hear Oslo Delegate

By LUTHER F. SCHLENKER

READING—A youth rally sponsored by the Central Pennsylvania Synod churches in the county was held at St. Timothy's Church, Mohrsville, recently. Kathryn Kline, a delegate to the youth conference in Oslo, Norway, was speaker.

A READING CONFERENCE Luther League Thanksgiving rally was held in Grace Church, Shillington. The Rev. Luther F. Schlenker spoke. The Rev. Luther Lengel conducted the service.

MAIDEN CREEK CHURCH, Blandon, recently dedicated a new organ. Howard C. Fritz, Holy Trinity Church, Catasauqua, played a recital. Special services were in charge of the Rev. Elmer Wenrich and the Rev. D. Horton Nace.

THE EAST PENN Federation of Churches, consisting of Lutheran churches at the eastern end of the county, held four mass meetings at the State Teachers' College in Kutztown. Prominent speakers gave addresses. The Lutheran speaker was Dr.

The Lutheran

Fred E. Reissig, secretary of the Federation of Churches, Washington, D. C. . . . Dr. E. Stanley Jones conducted a week of meetings and missionary effort in Reading. Six public meetings on successive evenings were held at Trinity Church, Reading. His appearance was sponsored by Trinity Church and the Greater Reading Council of Churches.

HERE AND THERE: The Rev. Walter R. Krouse was recently installed as pastor of Epiphany Church, South Temple, by the Rev. Victor A. Kroninger, conference president. . . . The Rev. Frederick Coleman, missionary to India, addressed the Berks pastoral association at a meeting at the Topton Home. The clergymen and their wives were guests of the Rev. and Mrs. Webster K. Reinert.

Christmas in prison

The turnkey clicked and the door of the Lycoming County jail, Williamsport, Pa., swung open. Almost 100 men and women marched in. All were from Bethany Church, Montoursville. They had come for their annual Christmas party.

It all began several years ago when the sheriff, not a member of Bethany, became impressed with the active Brotherhood there. He invited the men to come to the jail for their Christmas meeting. Through the years the meeting has evolved into a gala Christmas party. This season, for the first time, wives accompanied the Bethany men.

The celebration was held in the cell block amid decorations furnished entirely by the inmates. The program was presented by both the inmates and the members of the Brotherhood. Lunch was furnished by men of the church.

Said Pastor David C. Burnite: "A fine spirit was evidenced between the visitors and the residents of the prison." Guessed the sheriff: "This is the only prison in the state where an outside group comes in to hold their Christmas party with the inmates."

—Paul H. Smith

All Saints' Church, Kulpmont, Declines Further Mission Aid

By PAUL H. SMITH

WILLIAMSPORT—Decision to become self-supporting in 1948 has been taken by All Saints' Church, Kulpmont, the Rev. George M. Walborn pastor. Since

Pennsylvania the founding of this congregation in 1915, supplemental funds have been received from the board of synodical missions and from the ULC Board of American Missions. Although aid will still be available to the congregation next year, it is relinquishing the money so that it can be used in areas of greater need.

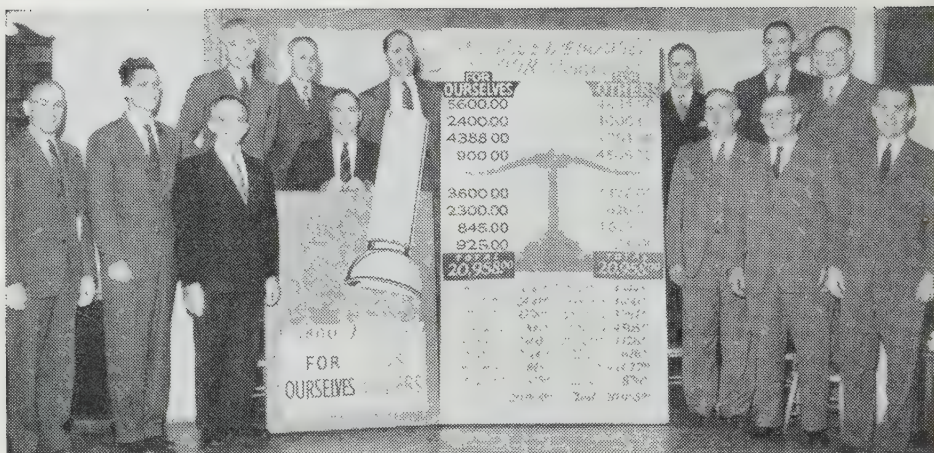
RESIDENTS of Kulpmont will hear carols pealing from the tower of All Saints' Church on Christmas Day. The church council recently voted to replace the electronics system destroyed by fire six months ago.

ABOUT 230 LUTHER LEAGUERS from the Sunbury and Milton-Lewisburg areas assembled in Christ Church, Lewisburg, for a Thanksgiving rally, Nov. 25. Chief address was delivered by Mrs. G. Morris Smith of Selinsgrove. She spoke on the Luther League's special missionary objective in China.

MISS VIVIAN WICKEY, Lutheran student worker, was guiding spirit at the conference of the Susquehanna area Lutheran Student Association held in Christ Church, Lewisburg, Dec. 6. An address was delivered by Dr. C. P. Harry of the Lutheran Student Service Commission. Students were present from Lock Haven and Bloomsburg State Teachers' colleges, Susquehanna University, Penn State, and Bucknell.

A WORKERS' CONFERENCE for Luther League officers of the Susquehanna and Danville districts was held in Trinity Church, Milton, Dec. 6. Special emphasis was laid upon work among intermediates.

FIRST WOMAN ever to be elected to the council of Trinity Church, Selinsgrove, is Mrs. G. Morris Smith. She is wife of the president of Susquehanna University.



CROWDING PROUDLY around the charted 1948 budget of St. Matthew's Church, York, Pa., are councilmen and pastors. The 500 members present at the congregation's annual meeting voted to give as much to others in 1948 as they keep for use in St. Matthew's. In a well-organized every-member visitation program 144 laymen called at homes of members

Piedmont Men Hear Zeb Trexler; Fire Destroys Chapin Parsonage

By WYNNE C. BOLIEK

OVER 100 MEN of the Piedmont Conference attended a quarterly Brotherhood meeting at Laurens Dec. 4.

South Carolina

Guest speaker was Zeb Trexler, president of the ULC Brotherhood. His subject was "The Fighting Christian."

He called the men to "a more active, uncompromising faith" and urged them to "give their total selves, time, talents, and treasures to God." This, he said, is the churchman's answer to "liberalism, secularism, and intellectualism."

Officers for the new year are: Roy E. Hewey, Spartanburg, president; Charles C. Chase, Laurens, vice president; Roy A. Wiggers, secretary-treasurer; and G. V. Yonce, extension secretary. The Rev. J. Shelton Moose, pastor of the Church of the Atonement, Laurens, is pastoral advisor.

FIRE completely destroyed the parsonage of St. Peter's-St. Thomas' parish, Chapin, early on the morning of Dec. 12. Pastor

and Mrs. G. H. C. Park lost all their furniture. Mr. Park was slightly burned. Only a small amount of insurance was carried on the house furnishings because of excessive costs in rural areas.

DR. S. J. DERRICK, former president of Newberry College, marked his 80th birthday Nov. 10 in the Newberry County Hospital where he is a patient. Students and friends from the college presented him with a huge birthday cake.

MORE THAN 100 laymen and ministers attended the rural work institute held in Bethel Church, White Rock, Nov. 20. On the program were: Dr. Carl B. Caughman, social missions pastor of the South Carolina Synod, who spoke on "What the Rural Church Can Do to Hold and Use Her Educated Young People"; the Rev. E. W. Mueller, director of the rural life for the NLC Division of American Missions, who spoke on "The Church in Rural Areas"; and the Rev. Paul G. McCullough, White Rock, who spoke on "The Rural Church and Its Cemetery."

THE SISTERS of Our Lady of Charity of the Good Shepherd has purchased the former Summerland College property,

Batesburg. For many years the South Carolina Synod operated a college for girls here. After Summerland College was merged with Newberry College the property was sold to the Westervelts for a home for children of missionaries. The Roman Catholic group plans to open a school for girls as soon as the buildings can be remodeled.

ST. PETER'S CHURCH, Chapin, is now completing a new educational building. A two-story brick veneer structure, it is connected to the rear of the church. Adequate funds are on hand to complete and equip the building. . . . The Rev. G. H. C. Park has resigned as pastor of St. Peter's parish. He will begin work in the Whitmire-Union parish Jan. 1.

ST. JOHN'S CHURCH, Charleston, observed its 215th anniversary Dec. 9-11. Guest preacher was Dr. Oscar F. Blackwelder, Washington, D. C. Present pastor is the Rev. Heyward W. Epting.

DR. A. R. WENTZ, president of the ULC Board of Foreign Missions, will be official ULC representative at the meeting of the South Carolina Synod, in St. Paul's Church, Columbia, Jan. 26-28.

ZION CHURCH, Lexington, Dr. Thomas F. Suber pastor, dedicated its new building Nov. 9. The former church was destroyed by fire about two years ago. Sermon was preached by Dr. Karl W. Kinard, synodical president.

PINE GROVE CHURCH marked its 100th anniversary Oct. 26. A son of the congregation, the Rev. Fred E. Dufford, Luray, Va., preached. This church recently erected a parish building. The Rev. John W. Wessinger is pastor.

MT. CALVARY CHURCH, Johnston, the Rev. Ernest K. Counts pastor, was recently rededicated. The interior had been completely renovated and a new roof had been put on. Speakers were: Dr. Karl W. Kinard; the Rev. J. Milton Frick, Leesville; and the Rev. M. L. Kester, Walterboro.

MRS. LULA J. EFIRD, widow of the Rev. J. K. Efird, celebrated her 90th birthday Dec. 1.

A "HURRY-UP" call was sent out by the

president of synod Dec. 11. He stated that the synod was just \$1,326 short of its full two-year quota for Lutheran World Action and \$8,618 short of the goal for ULC apportionment.

"RED-LETTER" day for Mt. Tabor congregation, West Columbia, was Dec. 7. A special ground-breaking service was held with Pastor J. A. Keisler, Jr., in charge. The congregation plans to spend around \$125,000 on a new church and educational building. Address was given by President Kinard.

THE LUTHERAN SERVICE CENTER at Charleston was closed Dec. 15. A program, Dec.

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14, honored Pastor and Mrs. W. E. Hiers.

CORNERSTONE for the new educational building at St. Barnabas Church, Charleston, the Rev. W. F. Brandt pastor, was laid Dec. 14. Speakers were President Kinard and Dr. Paul M. Kinports, president of Southern Conference.

THE REV. P. D. RISINGER, Silverstreet, celebrated the 50th anniversary of his ordination Nov. 23. Participating in the service were the Rev. D. L. Heglar, Dr. T. F. Suber, and the Rev. Virgil A. Cameron.

PLANS are progressing at St. Andrew's Church, Columbia, to relocate on Broad River Road. The Rev. John W. Mangum is pastor.

HERE AND THERE: A new electric organ was dedicated at Trinity Church, Georgetown, Nov. 9. . . . The Rev. A. Hayne Boozer, Orangeburg, is recovering from a

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serious illness. . . . The Rev. Albert Stemmermann has resigned as pastor of Holy Trinity parish, Little Mountain, to accept a call from Mt. Hermon Church, West Columbia. . . . The Rev. George E. Phillips, Claremont, N. C., is new pastor of St. Andrew's Church, Charleston. . . . The Rev. Clarence H. Stucke has resigned as pastor of the Fairfax parish to accept a call from St. Philip's Church, Newberry.

SISTER MIRIAM SHIREY of Mt. Pleasant, N. C., has assumed her duties with the Columbia Social Missions Society. She will be under the supervision of Dr. Carl B. Caughman, synodical Social Missions pastor. Sister Miriam will visit in hospitals, welfare agencies, and other institutions.

GERD KROGSBAK, Lutheran student from Nykbing, Faleser, Denmark, is now a student at Winthrop College, Rock Hill. Her scholarship was provided for by the students. This is the second Lutheran student from abroad sponsored by the Winthrop Christian Association.

DECEASED

Barbara Neibel Heilman

A past president of the Maryland Synod WMS and widow of the late Dr. Philip Alonzo Heilman, Mrs. Barbara Heilman died Dec. 8 at her home in Baltimore, Md. She was born Feb. 12, 1878, in Franklin County, Ohio.

She was married to the Rev. E. E. Neibel in 1898. After pastorates in Elwood, Ind., and Ann Arbor, Mich., they were commissioned missionaries to Liberia, Africa. Pastor Neibel died there, a victim of tropical fever. A year later she returned to the U.S. because of poor health.

In 1914 she married Dr. Philip Alonzo Heilman, who had been pastor of St. Paul's Church, Baltimore, since 1897. He died in 1929. In Baltimore she had served as president of the Baltimore Interdenominational Missionary Society and of the women's auxiliary of the Baltimore Lutheran Inner Mission Society.

At the dedication of the Chapel of the Living Word, in the Muhlenberg Building, Philadelphia, Dr. S. W. Herman was photographed with Dr. F. H. Knubel, former President of the United Lutheran Church



Stewart Winfield Herman, Sr.

Dr. Stewart Winfield Herman, Sr., former president of the ULC Board of Publication and the Board of Foreign Missions, died of a heart condition Dec. 16. The 69-year-old clergyman had been pastor of Zion Church, Harrisburg, Pa., since 1906.

Dr. Herman preached his last sermon in Zion on Sunday, Dec. 7. About a week before his death he was confined to bed. The last few days were spent under an oxygen tent.

He served for two years as president of the old East Pennsylvania Synod and was a member of that body's mission board and examining committee. He was a member of the ULC investment commission from 1931 to 1938. Formerly he was secretary of the Pennsylvania Council of Churches; president of the old Lutheran Summer Assembly at Gettysburg; director of the former Irving College, Mechanicsburg, Pa., and Grace College, Washington, D. C.; president of the Lutheran Historical Society; president of the Harrisburg Alumni Association of Gettysburg College; and secretary of the Harrisburg Ministerium. He had been synodical director of Lutheran World Action for the Central Pennsylvania Synod.

Born in York, Pa., Nov. 17, 1878, he attended the old York County Academy and was graduated from Gettysburg College in 1899. His alma mater awarded him a mas-

ter of arts degree in 1902 and a doctor of divinity degree in 1919. He was graduated from Gettysburg Seminary in 1902.

Following a pastorate in 1902-3 at Trinity Church, Wrightsville, Pa., Dr. Herman became assistant in Zion Church, Harrisburg. He assumed the pastorate in 1906 after the death of Dr. David M. Gilbert.

In addition to his widow, Mrs. Mary

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Benner Herman, he is survived by three children: Captain Mary Elizabeth Herman, of the Women's Army Corps; Mrs. Carl F. Chronister, Paxtang, Pa.; and Dr. Stewart Winfield Herman, Jr.

Funeral service was held Dec. 19 in Zion Church. Dr. E. Martin Grove, pastor of Bethlehem Church, Harrisburg, officiated.

Hannah E. Hoshour

Mrs. Hannah E. Hoshour, 73, widow of the Rev. Edward E. Hoshour, died Nov. 21 in Gettysburg, Pa. Surviving are a daughter, Mrs. H. S. Fox of Gettysburg, and a stepson, Attorney Harvey S. Hoshour of St. Paul, Minn.

Funeral service was conducted by Dr. Ralph R. Gresh, pastor of St. James' Church, Gettysburg.

Russell Brennenman McGiffin

The Rev. Russell B. McGiffin, 69, pastor of Centerville Church in Cumberland County, Pa., died Dec. 8. Funeral service was held in Centerville Church with the Rev. Walter W. Waybright, Newville, Pa.; the Rev. A. G. Klester, Honesdale, Pa.; and the Rev. Howard Hilner, Myersdale, Pa., officiating. Burial was in New Philadelphia, Ohio.

Pastor McGiffin was born in Orville, Ohio. A graduate of Wittenberg College and Hamma Divinity School, he served parishes in Davis, W. Va.; Pittsburgh, Pa.; Cleveland, Ohio; and Lewisburg, Summer-

hill, Bellwood, and Centerville, Pa.

Surviving is his wife, Mrs. Jessie Bowers McGiffin.

William Henry Steup

The Rev. William H. Steup, pastor of St. John's Church, 84th Street, Brooklyn, N. Y., for the last 25 years, died on Nov. 27. Although ill, he insisted on preaching the previous Sunday. Shortly after the services he was stricken. He would have been 73 on Nov. 28.

Pastor Steup was born in Albany, N. Y. He was a graduate of Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo. After serving Christ Church, Oil City, Pa., and Zion Church, Bridgeport, Conn., he moved to Brooklyn to be pastor of St. Mark's Church, Windsor Terrace. He began his duties at St. John's in 1922.

Surviving are his widow, the former Katharine Kirchner, and three daughters, Mrs. Ruth E. Renner, Mrs. Dorothy I. Jacobson, and Mrs. Katherine A. Thiele.

Funeral service was held in St. John's Church Nov. 30.

CHANGES OF PASTORATE

BAKKEN, E. M. From Philadelphia, Pa. To Beach Haven Crest-Barneget City Parish, N. J. Winifred Ave., Beach Haven Crest.

BOYER, EDWIN B. From Knox, Pa. To Holy Trinity Church, Elkins, W. Va. 108 Henry Ave.

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DAVIS, ROBERT C. From St. John's Church, Ocean City, N. J. To Trinity Church, Pottsville, Pa., as Associate Pastor. 301 N. 2nd St.

HAMESTER, JOHN H. From Zion Church, Pembroke, Ont., Can. To St. Michael's-Zion Church, Philadelphia, Pa. 228 N. Franklin St.

HARTZELL, RALPH R. From Holy Trinity Church, Northampton, Pa. To St. Stephen's Church, Allentown, Pa. 1440 Turner St.

RODVIK, JOHAN. From St. Paul's Church, Fort Madison, Ia. To St. John's Church, Bluffs, Ill.

SANDNESS, TREVOR. To Redeemer Church, Milwaukee, Wis., as Assistant. 1915 W. Wisconsin Ave.

SCHLOTZHAUER, H. EARL. From Charlottesville, Va. To Manassas Parish, Va. 323 Lee Ave.

SCHOLL, PAUL M. From St. John's Church, Ford City, Pa. To Bethany Church, Braddock, Pa. 501 Fourth St.

STAGER, C. LUTHER. From Ada Parish, Ohio. To Calvary Church, Springfield, Ohio.

TROJAN, R. H. From American Lutheran Church. To Wallace-Darlington Parish, Ind. RR 2, Hillsboro.

VAN DEUSEN, CLAYTON G. From Jehovah Church, Flat Rock, Mich. To Emmanuel Church, Albany 3, N. Y. 211 Quail St.

VETTER, GEORGE C. From Saltsburg Parish, Pa. To St. Paul's Church, Pittsburgh 27, Pa. 4724 Brownsville Rd.

VOLKMAR, GEORGE H. From St. John's Church, Elwood, Ind. To Monroeville Parish, Ind.

WEEKS, THOMAS H. From Holy Trinity Church, Springfield, Ga. To Christ Church, Cullman, Ala. 106 E. 9th St.

YOUNG, PAUL M. From Anniston, Ala., as Service Pastor. To Zion Church, Oldwick, N. J.

ULC CALENDAR

JANUARY

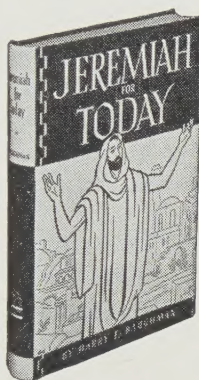
27-29. South Carolina Synod. St. Paul's Church, Columbia.

FEBRUARY

3- 5. Georgia-Alabama Synod. Christ Church, Birmingham.

December 31, 1947

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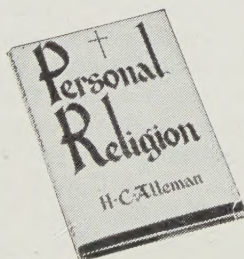
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IN CONCLUSION

POETS DON'T ALWAYS get things straight. For instance, this verse:

The Moving Finger writes; and having writ
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line
Nor all your tears wash out a word of it.

That sounds drastic, as though the past is finished, hopelessly closed up. I don't believe a word of it. The only period of time which we can change, it seems to me, is the past.

We can't change the future, for it doesn't yet exist. We can't change the present, for we are living it right now in whatever manner we so desire. But we can change the past.

Because it exists largely in our memory. People who have studied such matters tell us we carry all our yesterdays tucked away in our subconscious. And much of the past is still clearly remembered.

For instance: we remember people who have done us harm or have been unkind to us. We remember disappointments and unhappiness. These are some of the unpleasant memories. And we ought to clean house. That's why I like St. Paul's beautiful sentence: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal. . . ." He knew how to cut loose from old failures, previous mistakes.

We drag a chain of memories out of 1947 into the new year. We ought to drop a lot of it. At least we should try to make harmful memories powerless.

THIS IS THE MOST exciting, splendid thing our Christian faith can give us, a cleansing of the harmful effects of the past. We can forgive and be forgiven.

Like the prodigal son, coming home. "Father, I have sinned against heaven, and in thy sight. . . ." And when we say that, the past is erased. Ours is the religion of beginning again, of the second chance, and of the third and fourth, and as many as there are days in our lives.

This business of unburdening ourselves of the past is not really easy. It calls for intense sincerity. And we can't do it alone. It's something for which we must depend on our God. Not many New Year resolutions are kept more than a few days, but forgiveness lasts forever. When God erases the record of our error and iniquity, we are clean.

And when God forgives us, we ought also to forgive one another. We should spend a few hours pouring down the drain all the accumulated poisons of ill will. We have carried along tightly fixed opinions, blind prejudices.

ONCE I HEARD of a woman who lived in the same house with her husband but hadn't spoken to him in 20 years. Perhaps it was difficult for her sometimes to remember what it was about him that she didn't like. And how easy it would have been to forget, if only she had realized how eager God was to forget the things He didn't like about her.

Much of the past is no good. We got too much interested in everyday affairs until we could no longer see the shining city of God. We got selfish and forgetful of others. We grew older in spirit, instead of being constantly reborn in youthful faith and hope. That should all go, as the clock strikes 12 on the last night of the year. Now is the time of beginning again.

—ELSON RUFF

Last month we heard from **755 readers of *The Lutheran***

We had asked them to finish this sentence

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 - It is more interesting each week
 - An honest, attractive, and sincere attempt to present Christ in a very worldly world
 - It is attractively and neatly composed and well edited
 - A great magazine. I usually read it from cover to cover
 - Informs me regarding Christian affairs truthfully, concisely
 - We wouldn't want to be without it in our family
 - A wide-awake church paper, bringing facts and news items that the average reader can really trust. I rejoice in its courage in attacking social and economic evils, and its definite stand for Christian principles in all phases of life
 - A splendid, worth-while, and enlightening church magazine that every Lutheran should read regularly. It certainly can help one to keep enlightened on world affairs as they pertain to the church and to the interests of Christians. Its many special articles can help strengthen one's Christian principles.
 - Thanks for such a splendid church paper
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